

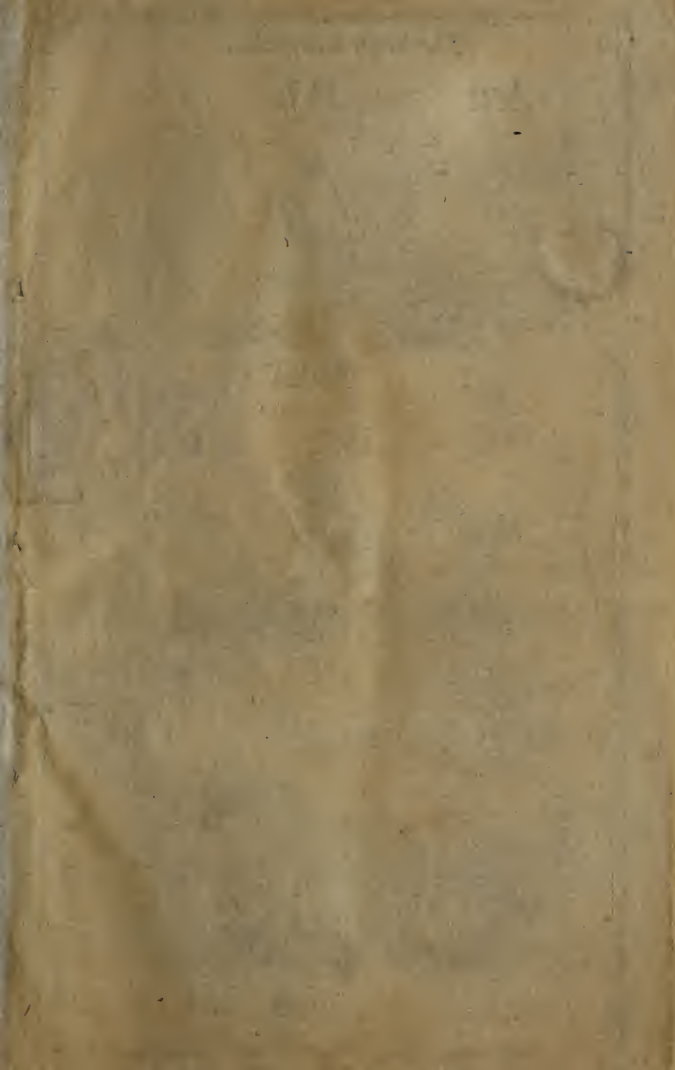
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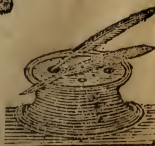
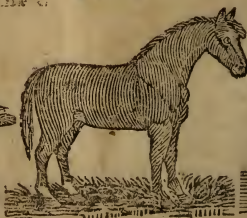


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A a**B b****C c****Ape****Bell****Cock****D d****E e****F f****Dog****Ea-gle****Fox****G g****H h****I i****Goose****Horse****Ink-stand**

J j

K k

L l



Jug

Kite

Li-on

M m

N n

O o



Mouse

Nut

Owl

P p

Q q

R r



Pig

Queen

Rab-bit

S s**Ship****T t****Top****U u****U-ni-corn****V v****Vul-ture****W w****Wolf****X x****Xer-xes****Y y****Yew-tree****Z z****Ze-bra**

THE CATHOLIC
SCHOOL BOOK,
CONTAINING
EASY AND FAMILIAR LESSONS
FOR THE
INSTRUCTION OF YOUTH
OF BOTH SEXES,
IN THE ENGLISH LANGUAGE,
AND THE
PATHS OF TRUE RELIGION AND VIRTUE.

THE THIRD MONTREAL EDITION CORRECTED.

PART I.

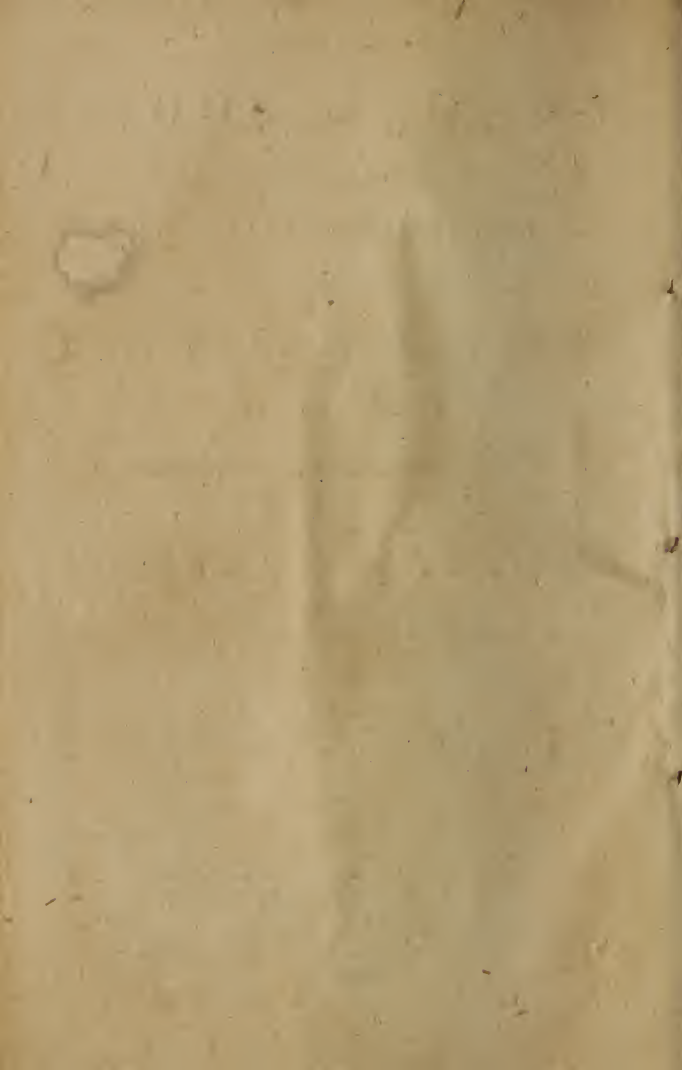
Tables of Words of one, two, three, four, five, six, and seven syllables;
also easy reading Lessons taken from the Holy Scriptures, with a Moral to each Lesson.

—○○○○—
MONTREAL :

PRINTED BY WORKMAN AND BOWMAN,
FOR E. R. FABRE & CO.

OPPOSITE THE GAOL.

1831.



ADVERTISEMENT

TO THE SECOND LONDON EDITION.

THE rapid sale which the first edition of this book experienced, the whole impression having been sold in ten months, and the high encomiums which have been passed upon it by the most eminent of the Clergy, induces the Editor to offer a second to the patronage of the Catholic Public, which he has enlarged, and, he trusts, in some measure, improved. The spelling lessons will, on examination, be found better arranged, and some hundred words have been added to those which are similar in sound and different in spelling and sense.

In the second part two chapters are introduced, on the Devotion due to the Blessed Virgin, and to our Guardian-angel and Patron-saint.

Objections have been made to this work, because it does not contain some grammatical exercises; and also that the spelling lessons are not sufficiently prolix. To the first, the Editor begs to observe, that he never found such exercises to be of any service to children at the age when they use this book; and when they arrive at the proper period to study grammar, it is better for them to have a separate work on the subject, many of which are to be had. To the second it may be observed, that most of the reading lessons in the first part being divided into syllables by hyphens, they may be considered as adapted to the purpose of spelling as well as of reading. The editor's chief aim, in compiling this work, was to implant the seeds of Virtue and True Religion into the minds of the rising generation, at the time of imparting to them the knowledge of letters; convinced, as he is, that nothing is so necessary to insure the happiness of mankind, as to train up a child in the way he should go, for when he is old he will not depart from it. If the divine precepts of a Christian life, and the necessary means of fulfilling them, are but firmly rooted in the minds of Youth of both sexes, they will not fail to become virtuous ornaments of the Catholic Church, worthy members of society here, and happy citizens of heaven hereafter. That the following pages may be found useful in attaining these desirable blessings is the sincere and fervent prayer of

W. E. ANDREWS.

THE
CATHOLIC SCHOOL BOOK.

THE ALPHABET.
ROMAN.

A B C D E F G H I J K
L M N O P Q R S T U V
W X Y Z

a b c d e f g h i j k l m n o p
q r s t u v w x y z

ITALIC.

A B C D E F G H I J K L
M N O P Q R S T U V W
X Y Z

a b c d e f g h i j k l m n o p
q r s t u v w x y z

THE ALPHABET CROSSED.

A D G K M L C B J R O
E T F N Q V P H W Y I
S U Z X

a k j v o e n q h p i d g l r t
m b x c f u w x z s y.

The Catholic School Book.

Vowels.

a e i o u y

Consonants,

b c d f g h j k l m n p q r s t v w x z

Double and Treble Letters.

ff fi fl ffi ffl

TABLE 1.

LESSON I.

ba	ce	di	fo	ku
ka	fe	ci	do	bu
fo	de	ko	bi	ca
du	ke	be	co	fi
cu	da	bo	fu	ki

LESSON II.

ab	ib	oc	um	eb
im	af	ud	ob	ec
if	om	ub	ac	ed
od	ef	ib	uc	ad
uf	am	of	em	ic

LESSON III.

ma	ri	no	ti	se
ta	su	re	mu	ni
ru	mi	to	sa	ne
te	si	me	na	ro
ra	tu	mo	nu	so

LESSON IV.

en	at	in	an	os
ax	es	ix	or	un
it	ur	ex	on	ar
ox	ut	as	er	in
et	is	us	an	ot

LESSON V.

bla	plé	flo	clu
fli	ble	cla	plu
cle	fla	plic	blo
pla	fle	blic	clo

LESSON VI.

bra	pre	tro	cru
tri	bre	cra	pru
cre	tra	pri	bro
pra	tre	bri	cro

LESSON VII.

fra	fru	fri	fro	fre
phra	phru	phri	phro	phre

TABLE II.

LESSON I. *Words of Three Letters.*

All try and are bed yet don for sup the
 you her not thy two off men sin law tie
 pod fun hap pig dun nag sod kid red mud
 tun fag nip gun hod did cud wed sip rod
 bee oil tea dot nut act sea bun fit mad

LESSON II. *Words of Four Letters.*

Cake	hare	mark	make	cart	dart
bark	span	fall	dark	wake	tall
mart	knot	mare	pass	writ	clod
wink	lock	shut	fail	such	dock
boil	hook	blot	them	sand	drub

LESSON III.

Mope	bail	sake	book	mace	pail
look	mock	pace	band	nail	hope
land	race	that	term	glut	knit
name	wise	your	gave	then	whom
bare	what	bird	mind	have	walk
beau	suit	hail	grim	knob	smut

LESSON IV. *Words of Five Letters.*

Faith	reign	pease	cause	chief	fruit
daunt	stood	brawl	pause	couch	joint
might	voice	teach	vouch	thief	moist
knack	eight	bench	small	brass	track
faint	quick	stack	knead	poach	drawn
saith	craft	firm	pouch	taste	clock
shaft	check	right	pride	guild	crown

TABLE III.

LESSON I. *Names of Birds, Beasts, &c.*

Cat	dog	cow	calf	hog	horse
mare	colt	bear	crane	crow	dove
cock	hen	hawk	kite	flea	frog
ant	snipe	bug	lark	owl	rook

LESSON II. *Terms used at Play, &c.*

Ball	bat	skip	cards	dice	chuck
gig	leap	jump	throw	kite	spin
top	trap	taw	whip	lose	win

LESSON III. *Apparel.*

Cap	hat	coif	hood	coat	cloak
frock	fan	gown	gloves	lace	muff
hoop	knot	scarf	stays	shoes	clogs
shirt	shift	cloth	stuff	plush	silk

LESSON IV. *Eatables.*

Ale	beer	tea	wine	bread	cheese
crust	buns	crumb	cakes	pies	tarts
beef	lamb	pork	veal	fish	flesh
beans	peas	milk	cream	curds	whey

LESSON V. *Trees, Plants, Fruits, &c.*

Ash	hay	beech	birch	box	elm
fir	lime	oak	pine	vine	yew
broom	hemp	flax	fern	grass	herbs
hops	reeds	rose	rue	sage	shrub
oats	rye	wheat	crabs	figs	nuts
plums	pears	grapes	leaf	roots	trees

LESSON VI. *Titles and Names.*

King	duke	peer	wife	aunt	Mark
queen	earl	knight	child	niece	Luke
prince	lord	page	son	bride	John

LESSON VII. *Numbers, Weights, &c.*

One	five	nine	inch	drop	drachm
two	six	ten	foot	dram	ounce
three	seven	once	ell	pint	pound
four	eight	twice	yard	quart	score

LESSON VIII. *Parts of the Body.*

Head	hair	face	eyes	nose	mouth
scull	brain	tongue	lips	teeth	chin
arms	hands	cheeks	throat	breast	ears
back	bones	thumb	shins	fist	wrist
toes	nails	knees	ribs	legs	feet

LESSON IX. *The World.*

Sun	east	cape	clay	brook	frost
moon	west	rock	dirt	pool	snow
stars	north	land	bank	pond	mist
air	south	hill	sand	rain	dew
wind	earth	isles	chalk	hail	ice

LESSON X. *Things belonging to a House.*

Cup	door	chest	stool	quilt	thatch
cock	box	chair	coach	slate	mug
bench	brush	plate	bed	tiles	key
pot	stone	broom	spoon	lock	spit
paint	lime	fork	latch	jack	stairs
brick	knife	bolt	grate	glass	sheet

TABLE IV.

Easy Lessons of one Syllable, by which a child will sooner know both the Sound and Use of e final.

Al	ale	dot	dote	mod	mode	rud	rude
ar	are	Fam	Fame	mol	mole	Sal	sale
at	ate	fan	fane	mop	mope	sam	same
Bab	babe	far	fare	mor	more	sid	side
bal	bale	fat	fate	Nam	name	sin	sine
ban	bane	fil	file	nap	nape	sit	site
bar	bare	fin	fine	nil	nile	sol	sole
bas	base	for	fore	nod	node	sur	sure
bid	bide	Gal	gale	nor	nore	Tal	tale
bil	bile	gam	game	not	note	tam	tame
bit	bite	gap	gape	Od	ode	tap	tape
Can	cane	gat	gate	or	ore	tar	tare
cam	came	gor	gore	Pan	pane	tid	tide
car	care	Hal	hale	pat	pate	til	tile
cap	cape	hat	hate	pin	pine	tim	time
col	cole	her	here	pol	pole	tin	tine
cop	cope	hid	hide	por	pore	ton	tone
cor	core	hop	hope	pil	pile	top	tope
Dal	dale	Kin	kine	Rat	rate	tub	tube
dam	dame	kit	kite	rid	ride	tun	tune
dan	dane	Lad	lade	rip	ripe	Val	vale
dar	dare	Mad	made	rit	rite	van	vane
dat	date	man	mane	rob	robe	vil	vile
din	dine	mar	mare	rod	rode	vot	vote
dol	dole	mat	mate	rop	rope	Wad	Wade
dom	dome	mil	mile	rot	rote	win	wine

Do all that is just, and God will love you.
 Call on Him, and He will help you. Seek
 the Lord, and you will find Him.

I will pray to the Lord all the day long.

TABLE V.

Lessons of one Syllable.

Who made you, and gave you life? God, who made the world, and all things in it.

And was there a time when there was not a God? No; there was no time when God was not.

Who is God? He, my child, who made the world; made you, and gave you life, and your soul.

He, the same who made the sun, the moon, the stars, the birds that fly in the air, the fish that swim in the sea, the beasts that walk and feed in the fields; in a word, all the things which you see, and which give you joy.

Did God make the World all at once? No, He made it in the space of six days. Could he not have made it at once? Yes, if such had been his will.

What ought you to do at the sight and use of things which God hath made? I ought to raise up my mind and heart to Him, and to praise him.

Why do we name him by that word or name of God? What doth that name mean? This is He, my Child, the Great One, the Good One, and the Wise One—God. Of whom all things, as it were, cry

out unto us with one voice ; know ye, Men, that the Lord He is God, it is he that hath made us.

Raise up then your mind, your heart, and your voice to Him, and say, O God, Thou art great and good and wise ; Thou art the one God and Lord of all things.

All men and all things that have been made, and that now are, were made by God ; but God was not made.

For there was a time when there was no man, nor bird, nor fish ; but there was not a time when there was no God, or when God was not.

He is the Lord and God of all men, and things that have been, and that are, and that will be. All are made by Him, and all live and move by Him. God is, and was, and will be.

The eye of God is on all men. I will mind the way of the Lord, my God, that I may not sin. If sin be in us, we are in a bad way. Let us go out of it, as it is not good for us to be in it.

In God do I put my joy, and to Him will I cry all the day. Keep me, O Lord, from such as love not thy law, and walk not in thy ways. I see thy way, O God, and I joy in it.

TABLE VI.

Words of Two Syllables accented on the first.

[The single accent (') denotes the right emphasis of the syllables, and the double accent (") shews that the following consonant is to be pronounced double : thus, ba"-nish is pronounced ban-nish.]

Ab' ba	an vil	bor row	cam phire
Ab bot	ar bor	boun ty	can cel
ab bess	arch er	brack et	can cer
ab boy	arc tick	brand ish	can did
ab ject	ar dent	bra zen	can dour
ac cent	art ful	brit tle	can vass
a" cid	art ist	bro ker	cap tive
a cre	as pect	bru mal	car bine
ac tive	at las	buck ler	car cass
ac tor	au dit	buck ram	carg o
a" dage	a zure	bud get	carn age
adder	Bai liff	bulb ous	cart ridge
ad verse	ba" lance	bul wark	carv ing
a gent	ba ffe	bun gler	cas tle
ail ing	bal lot	bur then	can dle
am ble	bane ful	bur den	ca" vern
am bush	bank er	bur gess	cause way
am ple	ba" nish	bur nish	caus tic
an chor	barb ed	but ter	ce rate
an gel	bar ren	but tress	ceil ing
an gle	ba sis	Ca' ble	chair man
an guish	bea con	cal lous	cha" lice
an nals	bi as	cal low	chal lenge
an them	bil low	ca" lid	chan cel

cha os	co gent	cos tive	de ist
cha" pel	coin age	co" vert	de" luge
chap let	col league	co" vet	des pot
char ter	col lege	cou" rage	de" sert
chat tels	co" lumn	count ess	dic tate
cheer ful	com bat	coun try	di et
cheer less	co" met	coun ty	di" git
che"ri-h	com ment	cre" dit	dis cord
chief tain	com pact	crim son	dis mal
chi" sel	com pass	cri sis	dis tick
cho rus	com plex	cri" tic	dis trict
chris ten	com rade	crys tal	dole ful
churl ish	con cave	cul ture	do" lour
chy" mist	con cord	cu rate	dol phin
ci pher	con course	cur rent	do nor
cir cle	con flict	cus tom	dor mant
cir cuit	con flux	cut ler	do tage
cis tern	con gress	cy" nie	do" zen
ci" tron	con quest	cy press	dra" ma
ci" vil	con serve	Dab ble	dra per
claim ant	con sort	dain ty	drea ry
cla" mour	con strue	da" mage	driz zle
clas sic	con tact	da" mask	drop sy
clea ver	con trive	dan ger	dro ver
cle' ment	con vent	dar nel	drow sy
cli mate	con vex	das tard	drug gist
cli ent	cor net	dea con	duc tile
clus ter	cor nice	debt or	du el
cof fer	cor sair	de cent	duke dom

Ea' ger	fa'' mish	fo'' reign	gau dy
ea gle	fa mous	for feit	gan grene
ear less	fan cy	forg er	guag ing
ear nest	fa'' thom	for mal	gen tle
earth en	fa vour	for tress	ges ture
east ward	flo'' rid	fos ter	ghast ly
e'' cho	fee ble	foun der	gher kin
e dict	fe'' lon	frac ture	gid dy
ef fort	fer tile	fra grant	glit ter
e gress	fer vour	frag ment	glut ton
em blem	fi bre	frail ty	gos pel
em pire	fic kle	fran tic	go'' thic
en dive	fi'' gure	fren zy	go'' vern
en gine	fi nal	fri' gid	gram mar
en trails	fi nis	fro'' lic	gran deur
en vy	fi nite	fron tier	grap ple
e pic	fla grant	fru gal	grate ful
e qual	flat ter	fruit less	gra tis
e ra	fla vour	frus trate	gra ver
es sence	fled ged	fur nish	gross ness
e'' thic	fleet ness	fur nace	gro vel
eu rope	flex ure	fur row	guid ance
ex ile	flo'' rist	fu tile	guil ty
ex it	flu id	fu ture	Ha'' bit
ex tant	fluent	Ga'' mut	hack ney
Fa'' bric	flut ter	gab ble	ham per
fa ble	fod der	gar gle	hand cuff
fac tor	foi ble	gar ment	hand some
faith ful	fo'' rage	gar nish	har row

har vest	ho' ver	junc ture	li' quor
hat chet	hum ble	jun to	li' vid
ha ven	hu mid	Ken nel	lo cal
haugh ty	hu mour	ker sey	lo' gic
ha" voc	hys sop	kid der	loy al
hawk er	I dle	king dom	lu cid
ha" zard	ill ness	kna vish	lu cre
hea dy	i" mage	kit chen	lug gage
heart felt	im port	knuc kle	lus tre
hea then	im pulse	La' bel	ly" ric
hec tor	in come	la bant	Mag net
heed less	in dex	la bour	majm ed
hei nous	in gress	lan cet	ma" lice
hei" fer	in let	lan guid	mam mor
hel met	injure	lan guish	ma' nage
hem lock	in mate	la tent	man date
her bal	in quest	lat tice	man gle
her mit	in road	la" vish	ma" nor
he ro	in sect	law yer	man tle
hig ler	in sight	le gal	mar ble
hire ling	in stance	le" gate	mar gin
hi" ther	in stinct	le gend	mar shaf
hoa ry	irk some	lei sure	mar tyr
ho" mage	island	le" vel	mar vel
ho" nest	isth mus	li bel	mas sy
ho' nour	is sue	li cense	match less
hor ror	i tem	lim ner	mat tress
hos tage	Ja lap	lim pid	mau gre
hos tile	join ter	lin guist	max im

may or	mourn ful	of fal	pa" tent
mea" dow	mun dane	off spring	pa thos
mea ger	mur mur	o men	pa" tron
me" dal	mus cle	op tic	pau per
me" nace	myr tle	o ral	pea sant
men tal	muz zle	ord nance	pe dant
mer cer	na tive	or dure	ped lar
me" rit	na ture	or phan	pee vish
mes sage	na vy	os trich	pe nal
me ter	nee dy	o val	pe" nance
mid night	ner vous	o vert	pen sive
migh ty	ne" ther	out rage	pe" ril
min" gle	neu' ter	oys ter	pe" rish
mi nor	nig gard	Pack et	pes ter
mir ror	ni tre	pad dle	pes tle
mis chief	no ble	pa gan	han tom
mi tre	noi some	pa" lace	phœ nix
mo" del	non age	pal try	phi al
mo' dern	non plus	pam per	phy" sic
mod est	nos trum	pam phlet	pil fer
mo dish	no" vel	pa" nic	pil grim
mo ment	no" vice	pan cake	pin nace
mo" narch	nou" rish	pan nel	pi ous
mo" ral	nui sance	par boil	pla" card
mor tar	nür ture	par ley	plain tiff
mort gage	Oat meal	par lour	plat form
mo tive	ob long	pas sive	plu mage
mot ley	o cean	pas tor	plun der
mot to	o dour	pas ture	plu ral

poig nant	pro" ject	rash ness	rup ture
po" lish	pro" logue	ra" vage	ru ral
pom mel	pro noun	rea son	rus tic
pom pous	pro" phet	re cent	Sa blé
pon der	pros pect	rec tor	sa bre
pon tiff	pros trate	re flux	sa cred
port ly	pro" verb	re" fuge	sad dle
por trait	pro" vince	re gal	sal vage
post age	prow ess	re gent	sam ple
pos ture	pru dent	re" lict	san guine
po tent	pru dence	re" lish	sap phire
prac tice	psal mist	rem nant	sar casin
prat tle	psal ter	ren der	saun ter
prie cept	pur blind	rep tile	scab bard
pre cinct	pur port	re" spite	scan dal
pre" late	pus tule	re" vel	scep tic
pre" lude	pu tried	rhu barb	scep tre
pres sure	Rab ble	ri" gid	sche" dule
pri mate	rab bit	ri ot	scho" lar
pri or	rai ment	ri val	sci ence
pris tine	ral ly	ro guish	sci on
pri" vy	ram part	ro" sin	scrib ble
pro" blem	ran cour	ros trum	scrip ture
pro" cess	ran dom	roy al	scrip ture
proc tor	ran sack	ru bric	scru ple
pro" duct	rant er	rug ged	sculp tor
pro" fit	ra" pid	rum ble	sculp ture
prof fer	ra" pine	rum mage	se cret
pro" gress	rap ture	ru mour	sei zure
			self ish

se' nate	slaugh ter	squa" lid	stu dent
sen tence	slen der	squal ly	stub ble
se quel	sloth ful	squan der	stum ble
ser mon	slo" ven	sta ble	stu pid
ser vile	slum ber	stag nant	stu pour
se" ver	smo" ther	stam mer	stur dy
sew er	smug gler	stand ard	sub tile
sex ton	so journ	stand ish	sub tle
shal low	so" lace	state ly	sub urb
sham bles	so lar	sta" tue	suc cour
shame ful	so" lemn	sta" ture	sud den
shame less	so" lid	sta" tute	suf frage
sharp er	sol vent	stea dy	suit or
shat ter	son net	steer age	sul len
shel ter	so" phist	ste" ril	sul ly
she" riff	sor did	ster ling	sul tan
shrewd ly	sor rel	stern ly	sul try
shri" vel	sor row	stew ard	sum mit
shud der	spar kle	stiek ler	sum mer
scuf fle	spat ter	stig ma	sun dry
sic kle	spee dy	sti pend	sup ple
sig nal	spin dle	sto" mach	sur face
sig net	spi ral	sto ry	sur feit
sil van	spite ful	stow age	sure ty
si" new	splen did	strag gle	sur name
six ty	sport ing	stran gle	sur plus
skil ful	spot less	strip ling	swad dle
skil led	spright ly	strug gle	swar thy
skir mish	sprin kle	stub born	swi" vel

sym bol	thirs ty	trea cle	va" pid
sy" nod	this tle	trea son	va pour
syn tax	thi" ther	trea tise	var nish
sy" ringe	tick et	tre mour	vas sal
sys tem	til lage	tre" pid	vel lum
Ta bor	tim brel	tres pass	ve" nom
tab by	ti" mid	tri bute	ver bal
ta" lent	tin kle	tri fle	ver dict
ta" lon	ti tle	tri" ple	ver dure
tam per	tit tle	troop er	ver nal
tap ster	token	tro phy	vers ed
tar get	ton nage	trow el	ver text
tar nish	to" pic	tru ant	ves pers
tart ness	tor ment	tu mour	ves sel
taw dry	tor pid	tu mult	ves try
tem per	tor rent	tur bid	ves ture
tem pest	tor rid	tur gid	vi brate
tem ple	tor toise	tur ret	vice roy
te" nant	tor ture	twin kle	vic tim
ten der	to ward	twit ter	vic tor
tendon	tow er	ty rant	vi" gil
te" net	traf fic	tym bal	vi" gour
ten ter	tra" gic	Va' cant	vil lage
te" nure	traï tor	va grant	vir tue
ter race	tram ple	va" lid	vi" sage
ter ror	tran quïl	val ley	vis count
tes ter	tran sit	va" lour	vis cous
tex ture	tra vel	va" lue	vi" sit
thick et	tra" verse	va' nish	vi sor

vi" vid	up roar	war ren	wres tle
vo lant	up shot	weal thy	wrin kle
vol ley	ur gent	wea" ther	Yawn ing
vo" lume	Wa ger	weigh ty	yes ter
vor tex	wad dle	wel fare	yeo men
vouch er	wain scot	wher ry	youth ful
voy age	wal let	wick et	Ze' bra
vul gar	war ble	wi" dow	zea lot
um brage	war den	wor ry	zea" lous
um pire	war fare	wran gle	ze nith
up right	war rant	wrap per	zig zag

TABLE VII.

Words of Two Syllables accented on the last.

A base	ad dict	an nul	as sault
a bate	ad dress	ap pal	as sent
a bide	ad duce	ap pease	as sert
a bound	ad journ	ap plause	as sign
ab solve	ad judge	ap ply	as size
ab sorb	a dopt	ap point	as suage
ab stain	a dorn	ap proach	as sume
ab struse	ad vert	ap prize	at tire
ab surd	af firm	ap prove	at tract
ac cede	af fix	ar raign	a vail
ac cess	al ledge	ar range	a venge
ac cord	al lode	ar rest	a vert
ac crue	al lure	as cribe	a verse
ac cuse	an nex	as sail	a void
ac quit	an noy	as pire	aug ment

Be guile	com mit	con join	de cay
be moan	com pare	con nect	de cease
be nign	com pel	con nive	de ceit
be queath	com pile	con sign	de cide
be reave	com plete	con sist	de claim
be witch	com ply	con sole	de cline
bom bard	com port	con spire	de cloy
bom bast	com pose	con strain	de cry
bri gade	com prise	con sult	de cree
bu reau	com pute	con sume	de duce
Ca det	con ceal	con tain	de duct
ca jole	con cede	con temn	de face
ca lash	con ceit	con tempt	de fame
cal cine	con ceive	con tend	de fault
ca nal	con cise	con tent	de feat
ca noe	con clude	con trive	de fect
ca price	con cur	con trol	de fence
ca reen	con dense	con vene	de fend
ca reer	con dole	con verge	de fer
ca ress	con duce	con vey	de fine
ca rouse	con fer	con voke	de form
car tel	con fess	cor rect	de fraud
cas cade	con fide	cor rode	de fray
ca shier	con firm	cor rupt	de fy
cha grin	con form	cor tes	de grade
chas tise	con front	De bar	de gree
co heir	con fuse	de base	de ject
com bine	con fute	de bate	de lay
com mand	con geal	de cant	de light

de lude	de tain	dis pel	em balm
de mand	de ter	dis pense	em bark
de mean	de tect	dis play	em broil
de mise	de test	dis pute	e merge
de mur	de tract	dis pose	e mit
de note	de vise	dis robe	en act
de part	de void	dis sect	en chant
de pend	de volve	dis sent	en close
de pict	de vote	dis solve	en croach
de plore	de vout	dis tend	en dear
de plume	dif fuse	dis tinct	en dorse
de pose	di gest	dis til	en dow
de prave	di gress	dis tort	en dure
de press	di late	dis use	en force
de prive	dis arm	di vert	en gage
de pute	dis burse	di vest	en gross
de ride	dis card	di vine	en hance
de rive	dis cern	di vorce	en large
de scend	dis claim	dra goon	en rage
describe	dis close	E clat	en rich
de scry	dis creet	e clipse	en rol
de sert	dis cuss	ef face	en sure
de sign	dis dain	ef fect	en tail
de sist	dis ease	ef flux	en tice
de spair	dis guise	e ject	en tire
de spoil	dis junct	e lapse	en treat
de spite	dis may	e lect	e quip
de tach	dis own	e lope	e rase
de tail	dis patch	e lude	e rect

es cape	ex tent	im peach	in tense
e vade	ex tinct	im pede	in tent
e vent	ex tol	im pel	in ter
e vince	ex tort	im pend	in trude
ex act	ex treme	im plant	in veigh
ex alt	ex trude	im plore	in vert
ex cel	ex ult	im ply	in vest
ex cess	ex ude	im pose	in volve
ex cite	Fa tig'ue	im press	in ure
ex clude	fi nance	im print	Ja pan
ex empt	fo ment	im pure	je june
ex ert	for bear	im pute	jo cose
ex hale	fore go	in case	ju ly
ex haust	for lorn	in cense	Main tain
ex hort	for swear	in cite	mal treat
ex ist	ful fil	in clude	ma nure
ex pand	Ga zette	in cur	ma rine
ex panse	gen teel	in dent	ma ture
ex pel	gre nade	in dict	mar que
ex pend	Har poon	in ert	mis deed
ex pense	hu mane	in fect	mis trust
ex pert	huz za	in fer	mo lest
ex pire	Il lude	in fest	mo rose
ex plain	im bibe	in firm	my self
ex plode	im brue	in form	O bey
ex ploir	im merse	in fuse	ob scene
ex plore	im mure	in spect	ob scure
ex port	im pair	in spire	ob struct
ex tend	im part	in stil	ob trude

ob tuse	pre fer	pur vey	re gard
oc cult	pre mise	Qua drille	re gret
oc cur	pre sage	Re bound	re hearse
op pose	pre scribe	re build	re ject
op press	pre side	re buke	re lapse
or dain	pre sume	re cant	re late
out do	pre tence	re cede	re lax
Pa rade	pre tend	re ceipt	re lease
pa role	pre text	re cess	re lent
par take	pre vail	re claim	re lief
per form	pre vent	re cline	re mark
per mit	pro cure	re close	re mind
per plex	pro fane	re coil	re mit
per sist	pro file	re count	re morse
per spire	pro fess	re course	re mote
per tain	pro found	re cruit	re new
per vade	pro"lix	re deem	re cite
per verse	pro long	re dound	re cluse
per vert	pro mote	re dress	re flux
pe ruse	pro pose	re duce	re cur
po lite	pro rogue	re fer	re fit
por tend	pro tect	re fine	re gale
por tent	pro test	re flect	re miss
post pone	pro tract	re form	re nown
pre cede	pro trude	re frain	re pair
pre cinct	pro vide	re fresh	re past
pre cise	pro voke	re fund	re peal
pre clude	pur loin	re futo	re peat
pre dict	pur suit	re gain	re pel

re pent	re verse	sub side	trans late
re pine	re vert	sub sist	trans mit
re plete	re view	sub vert	trans mute
re pose	re vile	suc ceed	trans pierce
re press	re vise	suc cess	trans pire
re prieve	re vive	suc cinct	trans plant
re proach	re voke	suf fice	trans port
re prove	re volt	sug gest	trans pose
re pulse	re volve	su perb	trans verse
re pute	ro bust	su pine	tre pan
re quest	ro mance	sup plant	trus tee
re quite	ro tund	sup ply	Ver bose
re sent	Sa line	sup port	vouch safe
re serve	sa lute	sup pose	un couth
re side	sa voy	sup press	un fold
re sign	scru toire	su preme	u nite
re sist	se cede	sur charge	un moor
re sort	se clude	sur mise	un nerve
re sound	se crete	sur mount	un kind
re source	se cure	sur pass	un knit
re spect	se date	sur round	un known
re spire	se duce	sur vey	un lace
re strain	se lect	sur vive	un lade
re sult	se rene	sus pect	un laid
re sume	se vere	sus pend	un latch
re tail	set tee	sus pense	un learn
re tain	shal loon	sus pire	un less
re tard	sha green	sub merge	un like
re tire	so ho	Tra duce	un link
re tort	sin cere	trans act	un load
re tract	spi net	tran scend	un lock
re treat	sub due	tran scribe	un loose
re trench	sub join	trans fer	un make
re trieve	sub lime	trans fix	un mask
re veal	sub mit	trans form	un made
re venge	sub orn	trans fuse	un moor
re vere	sub scribe	trans gress	un nerve

TABLE VIII.

Easy Lessons of Two and Three Syllables.

LESSON I.

HEAR now, my child, what great works God did when he made the world. Though he could have made the world all at once, if such had been His will, yet He did not make it all at once. He made all things, and man, in the space of six days. Thus He shew-ed that He made it not by force, but by his own free will and choice.

On the first day God made the heaven and the earth, or that which was to be the world. The earth had not then the form it now hath. There was not the sun, nor the moon, nor the stars. It was a mass or heap, with no form or shape. And it was void, for there were no beasts, nor trees, nor birds, nor a-ny thing in it.

Nor was there a-ny thing out of which God made the world. He is of such might, He is so great and wise, that He did not need a-ny help. There was no light, it was quite dark. God then said, *Be light made, and light was made.*

Not, my child, that God spoke such words as we may speak them, for God is not as we are. He hath not a body as we have, so as He can be seen by us. *No man hath seen God at a-ny time, nor can see Him.* He is a pure spi-rit, the same as your own soul, a spirit which can-not be seen with mor-tal eyes.

Yet God knows and sees all things and can do all things. And He doth what he plea-ses by His will: His will was and is as His word: hence as soon as he would have a thing be made or done, so soon was it made and done.

Thus it was His will there should be light, and there was light: and a-like of all o-ther things that were made. And God saw the light that it was good, and He call-ed the light Day and the dark-ness Night.

Now then, my child, and at all times when you look at,

or think on the works of God, raise up your mind and heart to that great and good God : pray to Him, and say, O God ! Thou art great and good, and wise in all Thy works. Bless the Lord, all the works of the Lord. Thou art my God, by Thee I have been made, and by Thee I now live.

I pray Thee, O God, dart forth a ray of the light of Thy grace on my mind and heart, that I may know Thee: then will I a-dore Thee, I will praise Thee, I will love Thee, and I will serve Thee by Day and by Night.

LESSON II.

God makes the World and Man.

On the second day, God made that part of the Heaven which we call the Sky and the Air. On the third day, He settled the water in one place, and it was called the Sea, and the dry land He called the Earth: then He made the Herbs, Trees, and Plants, of all sorts, spring out of the earth.

On the fourth day, God said, be there lights to shine, and to give light by day and by night. And God made two great lights; the Sun to rule or give light by Day; and the Moon and Stars, to rule or give light by Night.

On the fifth day, God made the Fish-es of the Sea, and the Birds of the Air. On the sixth day, He brought forth from the Earth the Beasts, and all that creep on the Earth in its kind.

When God had made all these things, He then made Man, and He gave him rule o-ver the Fish-es of the Sea, the Fowls of the Air, the Beasts, and o-ver the whole Earth.

Though Man was the last of the works which God made, yet he is the first in rank, and the most perfect of all the things in this world. Now, God formed the body of Man out of the slime of the earth: then He breathed into it the breath of life.

By this breath of life is meant not only that by which

man breathes, and lives, and moves, as the beasts and birds do, but by it al-so is meant that which beasts have not, that is, a spi-rit, the Soul.

This is quite dis-tinct from the bo-dy, and by this Man knows God, who made him : he can think on Him, and love Him ; he can al-so think on, judge, and talk of things ; and by it he hath a will to do, or not to do, this or that thing, as he may choose or like best.

God did not take nor form this part of man, or his soul, from the earth as he did the bo-dy, but it came from God him-self, and God him-self in-fus-ed it in-to him. It is in this that man is the most per-fect of all the works of God, be-cause by that man is like to God.

Thus God made man like to him-self, that man might in this life know Him (his God and his Lord, his be-gin-nig and end) and love Him, and serve Him ; and by so do-ing see Him, and live with Him, and en-joy Him, af-ter this life in heaven.

MORAL.

Thus you see, my child, God hath made us much a-bove the beasts. He hath taught us more than the beasts of the earth, and made us wi-ser than the birds of the air. Now, my child, He who hath been the cause of these and such great things for the use of Man, must have a great love for him.

Hence, we can-not too much love Him for all the love he shews us. Use then the things of the World as the kind gifts of the good God. When you use them, or they give you joy, raise up your mind and heart to praise and thank Him.

Say at least in your mind, and with your heart, How great art Thou, O God ! how wise, and how good in all thy works. Bless the Lord, all the works of the Lord ; Sun, Moon, and Stars, Beasts of the field, Birds of the air, Fish-es of the Sea, bless the Lord. Ye sons of Men

bless the Lord, and thou, my soul, for whom the Lord hath done such great things, bless the Lord.

LESSON III.

God makes Eve. The Sin of Adam and Eve.

Genesis ii. 3.

God gave the first Man whom he made, the name of A-dam, for that he had been made of the slime of the Earth. God placed him in the garden of pa-ra-dise to work, and to keep it. God then brought to A-dam the Beasts of the Earth, and the Fowls of the Air, or caused them to come to him, that he might see them; and by what name he called them, the same is the name of each of them.

God cast A-dam into a deep sleep, and whilst he was a-sleep, God took a rib from his side, and he made it into a Wo-man. He then brought her to A-dam, and when A-dam saw her, he said, this is now bone of my bone, and flesh of my flesh, she shall be called Wo-man, for that she is taken out of Man. And she was also called Eve, that is, the mother of all men and women that were thence to be born, and to live.

There was in the midst of the garden a tree. God bid A-dam and Eve not to eat, nor to touch the fruit of it. He told them if they did eat it they should die. But Eve, being tempted by the De-vil in the form of a serpent, took of the fruit and did eat: she then gave it to A-dam, and he eat of it. As soon as they had eaten it, God called to A-dam, and said, Where are thou?

But when A-dam heard the voice of God, he feared and hid him-self, and so did his wife from the face of the Lord God. And they hid themselves also through shame because they were na-ked. And God said to A-dam, Who hath told thee that thou wast na-ked, but that thou didst eat of the Tree of which I bid thee not to eat.

Then God said to him, For that thou hast heard the

voice of thy wife, and didst eat the fruit of the Tree—cur-sed is the Earth in thy work : with much toil shalt thou eat there-of all the days of thy life, till thou re-turn to the earth of which I took thee : for dust thou art, and in-to dust thou shalt re-turn.

A-dam and Eve, by thus not o-bey-ing God, sin-ned, and by their sin they lost the grace and fa-vour of God. God then drove them out of the gar-den of pa-ra-dise in which he had plac-ed them ; and he doom-ed them to die.

We are all born in-to this life with the guilt of their sin : that is called o-ri-gi-nal sin, because as we de-scend and de-rive our life from them, so do we al-so de-rive the guilt of their sin. We feel the sad ef-fects of their sin, by the strong bent we find in us to sin, or to do wrong : and in the heat and cold, hun-ger and thirst, pains and toil, we suf-fer, and in death, through which we must all pass to the next life.

MORAL.

Oh ! sad the fall of our first parents by sin ! Thence learn, my child, how sad a thing it will be to you not to obey God, though in things that may seem light ; take care that you do not sin by your own free will and choice, and dread the least sin. Flee those who would tempt or lead you to do e-vil.

LESSON IV.

Cain, A-bel, Seth. The World drown-ed. No-e.

Gen. iv. 7.

A-DAM and Eve had two sons : their names were Cain and A-bel. Cain till-ed the earth, A-bel took care of sheep in the fields. A-bel was good, and from his heart he serv-ed God ; he of-fer-ed the best he had of his flock to God, and God was well pleas-ed with him. Cain was bad, and he did not of-fer the best of what he had to God, and God was not pleas-ed with him.

Cain ha-ted A-bel be-cause God look-ed down kind-ly on him, and on what he of-fered. One day, when they

both were in the fields, Cain rose up a-against A-bel, and through en-vy he killed him. They who were born of Cain were bad like him-self.

Af-ter the death of A-bel, A-dam and Eve had a third son, his name was Seth. He was good ; like A-bel, he knew, lov-ed and serv-ed God. His race, or they who were born of him, were al-so at first good ; but af-ter a while they mixed with such as were bad of the race of Cain, and then they were bad like un-to them.

Thence in a short time al-most the whole race of men and wo-men were bad. God was an-gry at them, and he meant to put an end to them. Yet there was one good man whose name was No-e ; God was well pleas-ed with him.

God then made it known to No-e, that he would drown the whole earth and all that was on it ; but that he would save him and his wife and chil-dren, with a few of each kind of beasts and birds, in-an Ark which God bid him build. The ark was a kind of a trunk, or ship, made of wood. It was daub-ed in-side and out-side with pitch.

When the time was come that God would drown the earth, He made No-e go in-to the Ark, and with him his wife, their three sons, and their wives : and two or more of each sort of beasts and birds. As soon as they were in the ark, the door of it was shut.

It then rain-ed for for-ty days and for-ty nights ; and all men, and wo-men, and chil-dren, and beasts, and birds, were drown-ed, ex-cept No-e and those with him in the ark. On-ly these eight per-sons of all man-kind were sav-ed. This is call-ed the De-luge.

MORAL.

By this you may judge, my child. how much God must hate sin, and them that com-mit it ; at the same time how much He loves, and how great the care He takes of them that are good. Be then, my child, good ; love, fear, and serve God, and God will love and bless

you, and take care that no harm come to you, whilst they that are bad feel the weight of His wrath.

Keep your-self far off from bad boys and girls, and join such as are good, for with the good you will be good, but with the bad you will be bad, as it was with those of the race of good Seth ; they were at first good as he was good ; but as soon as they mix-ed with them that were bad, they were bad like un-to them.

LESSON V.

No-e goes out of the Ark. His three Sons.

While No-e, and his wife, their three sons, and their wives were in the ark, the wa-ters rōse so high that all the hills were co-ver-ed, and all flesh di-ed that mov-ed on the earth, both of fowl, and of beast, and of that which creep-ed on the ground. And when they had been in the ark for the space of a year, the wa-ters be-gan to de-crease, till the eath was dry.

Then God spoke to No-e, and said, Go forth out of the ark, thou and thy wife, and thy chil-dren. And No-e went forth out of the ark, and all that were with him. God bless-ed No-e and his sons, and pro-mis-ed them he would ne-ver more drown the earth : and he set the rain-bow as a sign there-of.

He gave in-to their hands, that is, he set them o-ver all the beasts of the earth, and all the fowls of the air, and all the fish-es of the sea ; and he said, they shall be meat for you, e-ven as the green herbs have I giv-en you all things, and while the earth re-mains, seed time, and har vest, and cold, and heat, and sum-mer, and win-ter, and day and night, shall not cease.

The three sons of No-e were Seth, Cham, and Ja-pheth : Seth and Ja-pheth were good, and had a great re-spect for their fa-ther ; God there-fore bless-ed them. Cham was bad, and by a bad deed drew up-on him-self the curse pro-phe-si-ed of God.

After the flood, when the land was dry, No-e till-ed it,

and he plant-ed the vine tree. Of the fruit of that tree he made wine. When he had drunk of it, for he then did not know the strength of it, he fell a-sleep. Whilst he was a-sleep, he lay ex-pos-ed in a man-ner un-fit to be seen.

When Cham saw his fa-ther na-ked, he look-ed on him, and made a jest of him. He then told his bro-thers what he had seen. They blam-ed him for this deed and dis-re-spect to their fa-ther. They then took a cloak, and, with their fa-ces turn-ed from their fa-ther, they cast it on him, and co-ver-ed him.

When No-e a-woke from sleep and knew what had pass-ed, he blam-ed and chid Cham, and laid a curse on Cha-na-an, the son of Cham. But he bless-ed Seth and Ja-pheth.

MORAL.

Learn here a-gain, my child, how sad a thing it is to sin and of-fend God. Dread the curse of God. Love and re-vere them, of whom, next to God, you hold your life, and all that you have.

Do not, like ma-ny chil-dren rail at them, nor make a jest of them in their old age. The curse of God falls on such chil-dren for their bad deeds. But he will bless those that love, obey, and re-spect their pa-rents.

LESSON VI.

The vain Scheme of the Chil-dren of No-e. Gen. xi.

No-e liv-ed af-ter the flood three hun-dred years ; he saw the off-spring of his three sons that were with him in the ark grow to a great num-ber. The earth was then of one tongue, that is, they all spoke one and the same language. These, when they went from the east, found a plain, and dwelt in it.

They then said each to his neigh-bour, Come let us make brick, and bake them with fire ; and let us build a town, and a tow-er, the top of which may reach as high as Hea-ven ; and let us make our name great be-fore we dis-perse in-to all lands.

But God, who laughs at the at-tempts of men, when they think to op-pose his will, soon shew-ed them how vain, and void of force they were in their scheme. He knew they would not cease to work while they all spoke one and the same tongue. He then so confus-ed their speech, that they no lon-ger knew the one what an-o-ther said or call-ed for.

They were then for-ced to de-sist from their work.— And that tow-er was call-ed, and is known by the name of Ba-bel, that is, of con-fu-sion ; be-cause there the tongue or speech of the whole earth was con-fus-ed, and of one it was chang-ed in-to ma-ny. Thence the Lord dis-pers-ed them up-on the face of all the coun-tries.

MORAL.

By this act and deed you may see, my child, how vain it is for man to strive a-gainst God : He is great, and of such might, that no man can op-pose what he will, or will not have done.

By the flood, and the change of speech, and by dis-per-sing man-kind through-out the whole earth, he shew-ed that he is Lord of all, and that he can do what he plea-seth, al-so that he is wise and good, and does all for the good of man.

What love and praise then do we not owe him ! Be-ware not to op-pose his will, but seek and pray to know it, and when you know it, beg him to grant you his grace to comply with it.

And in all things that be-fall you, say, from your heart, O Lord, great and good, and wise and just ! thy will be done. This done by the-will and the hand of God, so be it, and may he be prais-ed.

LESSON VII.

A-bra-ham. Gen. xxv.

In a short time af-ter the de-luge, men lost all thought and fear of God. They e-ven did not own him, who had

by such great works made him-self known to them to be God : but they set up for gods the ve-ry works of God. Such were the sun, fire, moon and stars : to these they pray-ed ; and they fell down be-fore stocks and stones, which were the works of their own hands.

These they call-ed and held for gods. Their whole mind and thought, and care, was for this life and the body ; like un-to brutes, they were led and rul-ed by their sen-ses. Hence they did not mind their souls, nor the things of God, nor of the next life.

Such, my child, was the state of man-kind at that time ; they liv-ed more like brutes, that know not God, than like men, whom God hath made to know and love him in this life, and af-ter this life to be hap-py with him in hea-ven. In the like sad state would most men have been at this day, had not the good God by his grace pre-vent-ed it.

God then, to call men from their e-vil ways, and to keep them firm in the love and fear of Him, call-ed forth a man who was good and just. His name was A-bra-ham. God pro-mis-ed him, if he would o-bey him, that he would be a God to him, that is, he would bless him, and raise up a peo-ple from him, who should be his own peo-ple.

He would take care of them, and pre-serve in them, and by them, the knowledge, love, and fear of Him, who was the only one and true God. A-bra-ham be-liev-ed, and he did what-e-ver God bid him do. God al-so pro-mis-ed A-bra-ham, that of his seed or race, he should be born who should save the world.

MORAL.

Be-ware, my child, not so to mind the things of this world and life, as to bend to them your whole or chief care. If you do, you will lose the grace of God, and soon give in-to the way of vice : and when you have lost the love and fear of God, then will your life be more the life

of a brute than a man. See in A-bra-ham what love and care God hath of those who love and serve him.

Hence, though you may chance to live with them that live as if they knew not God, nor love, nor fear Him, do you a-bide firm in your faith of Him, and in a good life. De-part not by sin from God, and then he will be to you a God; He will bless you in this life, and in the next life He will make you hap-py with Him for-ever.

LESSON VIII.

The Faith and O-be-di-ence of A-bra-ham, I-sa-ac, E-sau, and Ja-cob.

God made choice of A-bra-ham be-fore all men of his time, that by him, He, the true God, might still be known and serv-ed, though most men had lost all sense of him. A-bra-ham had a son whom he much lov-ed. His name was I-sa-ac. When I-sa-ac was grown up in years, God, to try the faith of A-bra-ham, or his be-lief of what he had pro-mis-ed him, viz. that He who was to save the world should be born of his seed, God call-ed to him, A-bra-ham, A-bra-ham; to whom A-bra-ham said, Here I am.

God then bid him to put to death his son I-sa-ac, whom he lov-ed; for God, my child, is the Lord of man and of his life. A-bra-ham would have done it as soon as God bade him, but just as he was upon the point of slay-ing his son I-sa-ac, an an-gel, or good spi-rit, sent on the part of God, stop-ped his hand, and thus the life of his son was spar-ed.

I-sa-ac, like his fa-ther was a good man; he had two sons; their names were E-sau and Ja-cob, and they were twins, that is, both born at one and the same birth; E-sau was first born, but at the time Ja-cob came forth of the womb, he held in his hand the plant, or the sole of E-sau's foot.

By this was meant, what af-ter-wards came to pass, when E-sau sold his birth-right for a mess of broth. It was thus Ja-cob sup-plant-ed, or, as it were, trip-ped up-

the heel of his brother E-sau, and got from him his birth-right. Ja-cob was a good man, and when his father was on his death-bed he bless-ed him. But E-sau turned out bad.

Ja-cob had twelve sons. They are known by the name of the twelve Pa-tri-archs, or chiefs of twelve tribes. And God gave to Ja-cob the name of Is-ra-el, whence his race, or they that sprang from him, were call-ed Is-ra-el-ites.

MORAL.

Great and firm, you see, my child, was the faith and trust of A-bra-ham in God ; and prompt was his o-be-di-ence when he would have slain his son I-sa-ac. God wants not our goods, nor any thing we can give, for all is his, and all comes from him.

What he most seeks, is our prompt will and heart to do his will, as soon as he makes it known to us : and he looks up-on that as done, which we would have done, if such had been his will.

Hence A-bra-ham is styl-ed the Fa-ther of the Faith-ful, or of them that be-lieve in God. That you may be a true child of God, by faith, be-lieve in Him, by hope trust in him, and through love o-bey Him, then will he bless you.

From E-sau learn, my child, how sad a thing it is to be too fond of, and to set our heart too much on, the things of this world ; such fond-ness blinds us, so that we no long-er know our-selves, nor that which tends to our real good : we know not what we love, nor what we lose.

That which we long for, and seek to have, is of-ten of no more va-lue than a mess of broth, if com-par-ed to the good things of the next life, that will have no end, which yet we loose with so much ease.

Observe.—When, my child, you read that God, or the Lord, call-ed to A-dam, or spoke to A-bra-ham, or to Moses, or that they heard his voice, or ssw him, you are

not to think that God did call, or speak, or was heard, or seen, in the same way as we speak, call, &c.

No, not so; but as God can do what he pleas-eth, and use such means as he may choose, to make known his will, or things to us, he by some voice or sound brought to their ears and mind what he would have them to know, hear or do.

And if they saw a-ny thing which they thought to be God, it was not God whom they saw, for no man hath seen, or can see Him, but it was some-thing in the shape of man which they saw; and by these means God re-veal-ed to their minds, and re-pre-sent-ed to them, things as ful-ly and clear-ly, as if they real-ly saw Him, or heard his voice.

LESSON IX.

Jo-seph and his Bro-thers. Gen. xxxvii.

Of the twelve sons of Ja-cob, Jo-seph was dear-er to him than a-ny of the rest. His bro-thers were griev-ed at it, and they hat-ed him. One day their fa-ther sent him to them, when they were in the fields with their flocks, to see if all things were well with them.

When he came to them, they said, Let us kill him.— But one of them, by name Reu-ben, said, Do not take his life from him, nor shed his blood, but cast him in-to this pit. They then strip-ped him of his coat, and cast him in-to the pit or well that was dry.

And when some mer-chants pass-ed by that way, his bro-thers drew him out of the well, and they sold him to them. They brought him in-to E-gypt, and there they sold him to a Prince, to be his slave.

Jo-seph was a man that in all things did so well, that his mas-ter made him dwell in the house, and he was in great fa-vour with him; so far, that he was charg-ed with the care of all things, and he rul-ed in the house.

When he had been there a-while, his mas-ter's wife wish-ed and press-ed him to do a great crime; but Jo-

Joseph was good, and fear-ed God, and he would by no means con-sent to do it. How can I com-mit a wick-ed thing, said he, and sin a-gainst my God? No. He then rush-ed from her.

She then charg-ed him false-ly with the crime, and he was cast in to pri-son. When he had been there two years, the King sent for him to ex-plain him his dreams. Jo-seph ex-plain-ed them.

Then the king took his ring from his own hand, and gave it in to the hand of Jo-seph; he cloth-ed him with a silk robe, and put a chain of gold a-bout his neck; he made all bow their knee to him, and told them he was to rule the whole land of E-gypt.

Not long af-ter, there was a dearth, or a great want of corn. And Jo-seph had the care of all the corn. Ja-cob, the fa-ther of Jo-seph, then sent his bro-thers to buy corn of him.

At first they did not know Jo-seph; and though he knew them, yet he feign-ed as if he did not know them, and he dealt with them as if they were spies. This he did to bring them by de-grees to a sense of their fault, when through en-vy they sold him; yet did Jo-seph love them.

He soon made him-self known to them: he wept through joy, kiss-ed them, and for-gave them. He then sent for his old fa-ther, who, came to him. Jo-seph took care of him and his bro-thers. They liv-ed in those parts; and when Ja-cob was dead, Jo-seph bu-ried him in the place where he had de-sir-ed to be bu-ried.

MORAL.

Thus you see, my child, that God doth not for-get nor for-sake them that fear and love Him. Though he some-times seems not to be mind-ful of them in their dis-tress, yet in due time he comes to their aid and comfort, and he makes all that be-falls them to turn to their good.

Be chaste, my child, like Jo-seph; do not stain your

soul and life by an un-clean act, or thought or look.—Keep a guard up-on your eyes and heart, and flee those per-sons who would lead you to sin ; ra-ther die than of-fend God. Like Jo-seph, for-get and for-give the wrongs done to you by an-o-ther. Re-ver-e your pa-rents, take care of them, and help them all that you can in their old age, and in time of want, and at all times.

LESSON X.

Moses. Exodos ii.

MO-SES was an-o-ther great and good man. Soon af-ter he was born, his mo-ther hid him for the space of three months. 'T'his she did to save him from be-ing put to death with o-ther chil-dren whom the King had or-der-ed to be kil-led ; when she could no long er keep him hid, she made a basket of bul-rush-es, and daub-ed it with pitch. She then laid him in it, and set the basket near the wa-ter side.

When the King's daugh-ter came down to wash her-self, she es-pi-ed the bas-ket, and the child in it. She took him out of it, and gave him to his own mo-ther, though she was not known to be such, and she said to her, Take this child and nurse him for me. When he was grown up, the King's daugh-ter a-dopt-ed him for her son, and she gave him the name of Mo-ses, say-ing, be-cause from wa-ter did I take him : and she brought him up.

MORAL.

All this, my child, did not come to pass by chance ; no ! such was the will of God, and his hand or pow-er brought all that a-bout. Thus God, by ways and means that seem strange to men, rules all things, and brings them to pass as he pleas-eth, to the glo-ry of his name and to our good. Thus you must think, and judge of all the e-vents in life.

LESSON XI.

The Plagues of Egypt. Ex. iii. vii. viii. ix.

GOD made use of Mo-ses to free his peo-ple from the sla-ve-ry un-der which Pha-roah the King of E-gypt held them. The peo-ple of God were they who were born of A-bra-ham, I-sa-ac, and Ja-cob, and were call-ed Is-ra-el-ites. God shew-ed him-self to Mo-ses, or the glo-ry of God ap-pear-ed to him in a flame of fire, out of the midst of a bush : the bush burn-ed yet did not waste.

And God from the midst of the bush call-ed to him, Mo-ses ! Mo-ses !—Mo-ses then said, here I am ; and he went to see the bush ; but God said to him, do not come near ; loose off thy shoes from thy feet, for the place on which thou dost stand is holy ground.

Then God said ; I am the God of thy fa-ther, the God of A-bra-ham, the God of I-sa-ac and the God of Ja-cob. Mo-ses then hid his face ; for he durst not look at God.

Then God said to him : the cry of the chil-dren of Is-ra-el is come up to me ; come and I will send thee un-to Pha-roah, that thou may-est bring forth my peo-ple. I will be with thee, and I will stretch out my hand, and I will smite E-gypt with my won-ders.

These won-ders God did by Mo-ses to make the King sub-mit to his will, and let his peo-ple go thence. They are call-ed the Plagues of E-gypt. Mo-ses struck, with a rod that he held in his hand, the wa-ter in the ri-ver, and in-stan-t-ly it was chang-ed in-to blood.

He made frogs come and leap a-bout in all parts, e-ven in their hou-ses. He brought a-mong them flies and gnats that bit them sore-ly. He brought a plague on the cat-tle, sores on men, a storm of hail, a thick dark-ness that last-ed three days.

Last of all, God sent an an-gel who killed all the first born of the E-gyp-ti-ans, from the son of the King, to the son of the mean-est slave. This last plague so fright-ed the King, that in the same hour he pres-sed the

Is-ra-el-ites to go forth and leave the coun-try : and they drove them out of the land of E-gypt, and they load-ed them with rich-es.

MORAL.

Thus you see, my child, God can do, and doth what he pleas-eth, and no one can with-stand Him. See a-gain, how dread-ful it is to har-den our hearts, and to shut our ears to the call and grace of God.

For, though God be good, yet he is just, and strong to strike, to pun-ish us when we pro-voke Him by our ob-sti-na-cy in sin-nig a-gainst Him. Love God, fear God, and do His will, that he may bless you.

LESSON XII.

The Is-ra-el-ites pass dry shod through the Red Sea.

Exodos xiv.

No soon-er were the Is-ra-el-ites gone, than Pha-roah was vex-ed that he had let them de-part. He then with his ar-my set out af-ter them to stop them. He came up to them on the banks of the Red Sea ; and they then gave them-selves up for lost.

But Mo-ses stretch-ed out his hand o-ver the sea, and in-stan-ty God made the sea o-pen, and the wa-ter re-tir-ed to each side, and stood like a wall on the right and the left, leav-ing a large and dry space in the midst, through which the Is-ra-el-ites pass-ed dry shod.

The E-gyp-tians would fain have fol-low-ed them : but Mo-ses a-gain stretch-ed out his hand, and God made the sea join its wa-ters, in which they all were drown-ed with Pha-roah their king : and they saw the E-gyp-tians dead on the shore.

Then Mo-ses and the Is-ra-el-ites, sang to the Lord, and said: Let us sing to the Lord—my strength, and my praise is the Lord—this is my God—He hath drown-ed Pha-roah and his ar-my in the Red Sea. Who is like to Thee O God !

MORAL.

Thus, my child, God took care of his people, and saved them. He shewed that he was Lord of all.— So will he have care of you, if you love and serve him.

Put then your whole trust in him, call up-on him, pray to him, and he will save you from harm. And when he thus shows him-self kind and care-ful of you; do you praise and thank him from your heart.

LESSON XIII.

The Jour-ney through the De-sert. The Ten Com-mand-ments. Ex. xvi. xix. xx.

When the Is-ra-el-ites had pas-sed the Red Sea, God led them through a vast de-sert, or a wild and waste part of land, in which no one dwelt. This he did, to try if they would be faith-ful to Him, and to let them see that they could not live with-out his care and kind-ness.

A cloud led them the way by day, and it screen-ed them from the heat of the sun. At night it was chang-ed in-to a pil-lar of fire that serv-ed to light them. For their food, God gave them Man-na. It was a kind of dew that fell from the hea-vens, and it was so thick that they made bread of it.

When they were in want of drink, Mo-ses struck with his rod a rock, out of which in-stant-ly there gush-ed forth wa-ter. Their cloathes were not worn out, though their jour-ney last-ed for-ty years.

Such care did God take of them; yet they were un-grate-ful to Him: they long-ed to be a-gain in E-gypt, and they were for kill-ing Mo-ses.

In the third month af-ter they left E-gypt, they came to Mount Si-na-i. There God made them halt a-while, that he might give them his law. When the day was come, on which they were to re-ceive it, they be-held the top of the moun-tain all on fire.

Then a thick cloud co-ver-ed it, and out of it broke forth dread-ful thun-der and light-ning. They heard a

sound of trum-pets, and a great noise, but they saw no one. Then a loud and dread-ful voice broke forth out of the cloud, and spoke these words :

I am the Lord thy God, who brought thee out of the land of E-gypt, and out of the house of bond-age. Thou shalt not have strange Gods be-fore me. Thou shalt not make to thy-self a gra-ven thing, nor the like-ness of a-ny thing that is in heaven a-bove, or in the earth be-neath, or in the wa-ters un-der the earth. Thou shalt not a-dore nor serve them.

I am the Lord thy God, strong and jea-lous, vi-sit-ing the sins of the fa-thers up-on their chil-dren, to the third and fourth ge-ne-ra-tion of them that hate me : and shew-ing mer-cy to thous-ands of those that love me, and keep my com-mand-ments.

Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guilt-less that shall take the name of the Lord his God in vain.

Re-mem-ber that thou keep ho-ly the sab-bath day. Six days shalt thou work, and shalt do all thy works. But on the se-venth day is the sab-bath of the Lord thy God : thou shalt do no work on it, thou, nor thy son, nor thy daugh-ter, nor thy man-ser-vant, nor thy wo-man-ser-vant, nor thy beast, nor the stran-ger that is with-in thy gates.

For in six days the Lord made hea-ven and earth, and the sea, and all things that are in them, and rest-ed on the se-venth ; there-fore the Lord bless-ed the sab-bath day, and sanc-ti-fi-ed it.

Ho-nour thy fa-ther and thy mo-ther, that thou may-est live long up-on the earth which the Lord thy God will give thee. Thou shalt not mur-der. Thou shalt not com-mit a-dul-te-ry. Thou shalt not steal.

Thou shalt not speak a-against thy neigh-bour false tes-ti-mo-ny. Thou shalt not co-vet thy neigh-bour's house ; nei-ther shalt thou de-sire his wife, nor ser-vant nor hand-maid, nor ox, nor ass, nor any thing that is his.

These are the ten com-mand-ments which God publish-ed to his peo-ple ; and he gave them writ-ten on two ta-bles of stone to Mo-ses, who was at that time on the mount in the clouds.

Though by the thun-der and light-ning God would move them and us to a care-ful keep-ing of them, yet his will is ra-ther that we grave them in our hearts, and keep them not so much through our fear as through our love of Him.

Keep them, my child, all the days of your life, and you will please God, and He will bless you here, and af-ter this life you will see Him in all his glo-ry, and en-joy him for e-ver.

LESSON XIV.

Da-vid and Go-li-ah. 1 Kings, xvii.

The peo-ple of God had for a long time been rul-ed by Jud-ges, at length they de-sir-ed to have kings.— Their first king was Saul. In his reign he fought ma-ny bat-tles. And in his time there came forth from the camp of the Phi-lis-tines, who were e-ne-mies to the Is-ra-el-ites, a man whose name was Go-li-ah,

He was six cu-bits, that is, three yards, or nine feet, and a span high. He had on his head a hel-met of brass, and he was arm-ed with a coat of mail of ve-ry great weight ; he had greaves of brass on his legs ; and a staff in his hand which was like a large beam.

This huge man stood day af-ter day, and cri-ed to the Is-ra-el-ites, Choose out a man of you, and let him come down to me. If he be a-ble to fight with me, and to kill me, then will we be your ser-vants : but if I kill him, then shall ye be our ser-vants, and serve us.

Now there was a man whose name was Jes-se, and he had eight sons : the young-est of them was call-ed Da-ved : he u-sed to tend his fa-ther's sheep. One morn-ing he rose up ear-ly and went to the camp. At the same time came Go-li-ah.

When the men of Is-ra-el saw the man, they were afraid, and fled from him. And they said to Da-vid, Have you seen this man that is come to de-fy us? Da-vid said to them that stood by him, What shall he done to the man that shall kill Go-li-ah?

And they said to him, To the man that kill-eth Go-li-ah, the king will give great rich-es and his daugh-ter : and he will make his fa-ther's house free.

Da-vid then went to Saul, and said to him; Let no man's heart fail be-cause of Go-li-ah ; thy servant will go and fight with him. Saul said to Da-vid, Thou art not a-ble to fight with him, for thou art but a strip-ling, but he is a man train-ed to war from his youth.

Da-vid said to Saul, I kept my fa-ther's sheep, and there came a li-on and a bear, that took a lamb out of the flock ; and I went out and I smote them. I slew both the li-on and the bear : and this man shall be as one of them.

Da-vid al-so said; The Lord who sav-ed me out of the paw of the li-on, and out of the paw of the bear, He will save me out of the hand of this man. And Saul said to Da-vid, Go, and the Lord be with thee.

Then Saul cloth-ed Da-vid with a coat of mail, and put a hel-met of brass up-on his head. When Da-vid was thus cloth-ed, and gird-ed with a sword, he tri-ed if he could go thus arm-ed ; but he said to Saul; I can-not go so, and he put them off.

He then took his staff, and he chose five most bright stones out of the brook, and he cast them in-to his scrip. Then he took a sling in his hand, and went forth a-against Go-li-ah.

When Go-li-ah saw Da-vid, he said to him, Am I a dog, that thou com-est to me with a staff? Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the earth.

Then Da-vid said to him, thou com-est to me with a spear, and a sword, and a shield ; but I come to thee in

the name of the Lord of Hosts. The Lord of the bands of Is-ra-el, whom thou hast this day de-fi-ed, He, the Lord, shall give thee in-to my hands, and I shall strike thee, and take a-way thy head from thee.

And I shall give the car-cas-es of the camp of the Phi-lis-tines to the fowls of the air, and to the beasts of the earth, that all the earth may know there is a God in Is-ra-el. And all here shall know that not in the sword, nor in the spear, doth the Lord save, for it is His bat-tle, and He will give thee in-to our hands.

Then Go-li-ah rose up, and came a-gainst Da-vid.—Da-vid then put his hand in-to his scrip, and took one stone, and cast it with a sling, and struck Go-li-ah on the fore-head, who fell on his face up-on the ground. And where-as Da-vid had no sword, he ran and stood up-on Go-li-ah, and he took his sword, and with it he slew him and cut off his head.

Da-vid then took Go-li-ah's head, and he brought it in-to Je-ru-sa-lem. 'Then Ab-ner, the prince of the army, took Da-vid and he brought him to Saul, hav-ing in his hand the head of Go-li-ah. Saul took Da-vid that day, and would let him go no more home to his fa-ther's house. And Da-vid went out whi-ther-so-e-ver Saul sent him : and he be-hav-ed wise-ly ; and Saul pla-ced him o-ver the men of war, and he was ac-cept-ed in the eyes of the peo-ple.

MORAL.

Thus a-gain you see, my child, that God doth what he pleas-eth. The weak he makes strong, and the strong he ren-ders weak. Da-vid fights, and acts in the name, and by the strength of God, and not in his own.

If we trust in God, and not in our own strength, he will be for us, and help us ; and if he be for us, and with us, who or what, can hurt us ? What have we to fear ?

But, as with-out him we are no-thing, so with-out him we can do no-thing. He hates the proud and ar-ro-gant,

but he looks down on the hum-ble, and to them he gives his grace, by which they might do great things.

LESSON XV.

Da-vid made King. 2 Kings ii.

AFTER the Death of Saul, Da-vid was cho-sen King. He was a great man, as you have seen ; and he was also a good man. He in-deed sin-ned a-gainst God by two great crimes, mur-der and a-dul-te-ry ; but he re-pent-ed of them, su-ed to God to par-don him, and God did par-don him. He then lov-ed, fear-ed, and serv-ed God all the days of his life, with his whole heart. Da-vid was al-so a man of bright parts, and weil skill-ed in mu-sic and po-e-sy. He com-pos-ed a great num-ber of can-ti-cles, or songs, in praise of God. These are the Psalms that are sung to this day in the Church.

God made known to him, that He who was to save the world should be born of his race, and that he should be a king, and reign not on-ly o-ver the house of Is-ra-el, but o-ver all the na-tions of the Earth ; and that of his King-dom there should be no end ; that He (the Sa-vi-our of the World) should be the Son of God, and God him-self. All this was re-veal-ed by God to Da-vid.

The Is-ra-el-ites nam-ed the Re-deem-er whom they ex-pect-ed, as the Jews do to this day, the Mes-si-ah, or the Christ. By this name is meant a-noint-ed, be-cause it was u-su-al to a-noint with oil those who were made Kings, Priests, and Pro-phets ; and Christ was a King, a Priest, and a Prophet. They like-wise call-ed him the Son of Da-vid.

MORAL.

Thus, my child, those who seem, in the eyes of men, to be mean, poor, and low, and of no ac-count, are made use of by God to bring a-bout the great ends of his love, good-ness, and mer-cy, to sin-ful man.

The foo-lish things of the world hath God cho-sen to

con-found the wise; and the weak things of the world that he may con-found the strong; and the base things of the world hath God cho-sen, and things that are not, that He might bring to nought things that are, that no flesh should glo-ry in His sight.

If any time, my child you of-fend God by sin, de-lay not to re-turn to Him: be sor-ry, crave his mer-cy, and beg his par-don, and re-solve not to sin a-gain.

LESSON XVI.

The In-car-na-tion and Birth of Je-sus.

You have read, my child, that our first pa-rents, A-dam and Eve, lost by their sin, the grace and fa-vour of God, and were dri-ven out of Pa-ra-dise. They more-o-ver were not af-ter this life to have been hap-py with God in hea-ven; and, as we all sin-ned in them, we were to have been in the like sad state, had not God shew-ed mer-cy to them and to us.

He there-fore took pi-ty on man-kind, and sent his Son, to re-deem us from sin, and to save us from hell.— This Son was He whom God had pro-mis-ed to A-dam, A-bra-ham, Ja-cob, and Da-vid: but He did not come till four thou-sand years af-ter the fall of A-dam and Eve.

Now His birth was af-ter this man-ner: When the time ap-point-ed by God was come, God sent from hea-ven an an-gel, whose name was Ga-bri-el, to a young vir-gin, whose name was Ma-ry. She was of the race of Da-vid. The an-gel in-form-ed her from God that she should bring forth, and be the mo-ther of the Mes-si-ah, Christ, or Re-deem-er.

Thou shalt have a Son, said the an-gel to Ma-ry, and thou shalt call his name Je-sus. He shall be great, and shall be call-ed the Son of the Most High. She gave her con-sent, and in-stant-ly she con-ceiv-ed in her womb, Christ. He that was God took flesh, and our na-ture, and be-came like to us, though not with sin and ig-no-

rance. And he was born of her in Beth-le-hem, a small town, where Da-vid had his birth.

His mo-ther, the bles-sed Vir-gin Ma-ry, and his foster or re-put-ed fa-ther, Saint Jo-seph, at that time were on their jour-ney, and as there was no room for them in the inns, they were con-strain-ed to lodge in a sta-ble.— In that poor place she brought forth in-to the world her son, Christ, who was to save the world. She wrapped Him in swad-dling clothes, and laid him in a man-ger.

And there were in the same coun-try shep-herds watch-ing, and keep-ing the night watch-es o-ver their flocks. And, behold, an an-gel of the Lord stood by them, and the bright-ness of God shone round about them, and they fear-ed with a great fear.

And the an-gel said to them, Fear not, for be-hold I bring you good tid-ings of great joy that shall be to all the peo-ple ; for this day is born to you a Sa-vi-our, who is Christ, the Lord, in the ci-ty of Da-vid : and this shall be a sign to you ; you shall find the in-fant wrap-ped in swad-dling clothes, and laid in a man-ger.

And sud-den-ly there was with the an-gel a mul-ti-tude of the hea-ven-ly host prais-ing God, and say-ing, Glo-ry be to God in the high-est and on earth peace to men of good will. And it came to pass af-ter the an-gel de-part-ed from them in-to hea-ven, the shep-herds said one to a-no-ther, Let us go o-ver to Beth-le-hem, and let us see this word that is come to pass, which the Lord hath shew-ed us.

And they came with haste, and they found Ma-ry and Jo-seph and the in-fant lay-ing in the man-ger, and seeing, they uu-der-stood of the word that had been spo-ken to them con-cern-ing this child. And the shep-herds re-turn-ed, glo-ri-fy-ing and prais-ing God for all the things they had heard and seen, as it was told un-to them.

MORAL.

This, my child, is the great work of God, out of his

pure love to us. The word was made flesh, the Son of God be-came man, and he dwelt a-mong us. A-dore and praise him, and give him thanks. In his birth he is poor and as the out-cast of men. If then you be poor, re-pine not at your state, since Christ was poor for your sake.

LESSON XVII.

Of Christ af-ter his Birth.

ON the eighth day af-ter Christ was born, he was called JE-SUS, or Sa-vi-our. At this name we bow our heads, to give him a mark of our re-spect, as our Lord ; and of our love and thanks, as our Re-deem-er. *At the name of JE-SUS let e-ve-ry knee bow.* Short-ly af-ter, three kings, or wise men came out of the east to a-dore Him.

They were guid-ed on their way by a bright star, un-till it came and stood o-ver where the child Je-sus was. And en-ter-ing in-to the house, they found the child with Ma-ry his mo-ther ; and fall-ing down they ador-ed him ; and o-pen-ing their trea-sures, they of-fer-ed Him gifts—gold, frank-in-cense, and myrrh.

Up-on this, King He-rod, through jea-lou-sy, would have put him to death ; and to that end he gave orders that all the male chil-dren, in and a-bout Beth-le-hem, of the age of two years, should be slain ; and they were kill-ed. These are call-ed the Ho-ly In-no-cents.

But Christ was sav-ed ; for an an-gel of the Lord ap-pear-ed to Jo-seph, while a-sleep, and said, A-rise, and take the child and his mo-ther, and flee into E-gypt, and there be un-till I shall tell thee ; for it will come to pass that He-rod will seek the child to de-stroy him.—And they did not re-tur-n to the land of Is-ra-el till af-ter the death of He-rod.

At the age of twelve years, Je-sus went with his pa-rents to Je-ru-sa-lem, for the feast of the Pass-o-ver : there they lost him ; and on the third day they found him in the Tem-ple, seat ed a-midst the doc-tors, hear-ing them, and ask-ing them ques-tions. He then re-

turn-ed with them to Na-za-reth, and liv-ed sub-ject to them ; and hé ad-van-ced in wis-dom, and in age, and in grace, be-fore God and man.

MORAL.

Af-ter the ex-am-ple of Je-sus, you must en-dea-vour, as you ad-vance in age, also to ad-vance in vir-tue and pi-e-ty. To that end, be di-li-gent at school ; there hear your teach-ers, be sub-ject to them, and to your pa-rents ; and let no day pass with-out pray-ing to God ; beg of Him to give you His grace to know Him more and more ; to love Him more and more, and to serve Him more and more faith-ful-ly.

LESSON XVIII.

The Mi-ra-cles of Je-sus Christ.

AF-TER Je-sus re-turn-ed to Na-za-reth with his pa-rents, we read lit-tle more of him ; but he liv-ed un-known to the age of thir-ty years. At that age he was bap-tiz-ed by Saint John, who is there-fore call-ed the Bap-tist. He then went into a de-sert, and there he fast-ed for-ty days.

Af-ter that, he came forth, and he chose twelve poor men ; these are call-ed the A-pos-tles ; that is to say, en-voys, or per-sons sent, be-cause he sent them to preach and teach the Gos-pel. Je-sus, in the course of three years, wrought a great ma-ny mi-ra-cles : that is, he did those things which no man can do.

But as he was God as well as man, he could do all, what-e-ver he pleas-ed ; he cur-ed all sorts of dis-eas-es ; the fe-ver, the flux of blood, the drop-sy, the pal-sy, the le-pro-sy, of-ten by a word, and when he was not near the sick per-son.

He gave sight to the blind ; he made the dumb speak, the deaf hear, the lame walk ; he brought to life those who were dead ; a-mong these we read in par-ti-cu-lar of a young girl who was just dead ; a young man whom

his mother was conveying to the grave; and Lazarus, who had been buried four days.

He was seen to walk on the sea; and he made Saint Peter do the like. One day he fed five thousand persons with five loaves of bread and two fishes; another time he fed four thousand with seven loaves: he knew the thoughts of men.

All these wonders proved that he was, as he said of himself, the Christ, and the Son of God. And three of his disciples heard a voice from heaven that said of him, This is my beloved Son, of whom I am well pleased, hear ye him.

MORAL.

You must, my child, hear him when he speaks to you, and makes his will known to you by the voice of your parents and teachers, for if you hear and obey them, you hear and obey him.

It is by them God will shew you what you must do to please Him, and to save your soul. If you do these things, he will be well pleased with you, and bless you, and after your death, He will make you happy with Him in heaven.

LESSON XIX.

The Virtues of Jesus Christ.

At the same time that Jesus did all these miracles, He gave an example of all sorts of virtues. He was humble, meek, kind and good to all. He went about doing good to all. He was not vain nor proud. He said, I seek not my own glory. I do the things that are pleasing to my Father. I do the will of Him that sent me.

Though he was the Son of God, yet He called himself the Son of Man. He departed from those who would fain have made him their King. One day some children were presented to him: he embraced them, and blessed them. He passed his life in poverty and

want, not hav-ing land nor house, nor so much as a place where to rest his head.

He suf-fer-ed heat, cold, hun-ger, thirst, and fa-tigue. He of-ten pass-ed the whole night in pray-er. My meat, he said, is to do the will of Him who sent me. When re-vil-ed, call-ed an im-pos-ter, se-du-er, glut-ton, he did not re-vile a-gain, but bore all in si-lence.

MORAL.

En-dea-vour, my child, to co-py in you the life and vir-tues of Je-sus ; shun pride and vain glo-ry. In all your thoughts, words, and ac-tions, seek on-ly the glo-ry of God, not the es-teem of men.

Be meek, and rea-dy to serve and do good to e-ve-ry one, e-ven to the poor-est wretch on earth. Love God, and serve God, be-cause such is the will of God, and he hath made you for that end.

LESSON XX

The Doc-trine of Je-sus Christ.

LEARN now, my child, the truths which Je-sus taught, and which you must be-lieve, if you would please God, and save your soul. God has made you, and placed you in this world, to know, love, and serve Him. It is then by faith you must know him, and be-lieve all that he teach-es. By hope you must re-ly on him, for his grace and help, to live well, and by cha-ri-ty, you are to love him a-bove all things.

These are the three chief vir-tues. Je-sus teach-eth that life e-ver-last-ing, or the way to gain it, is to know God, the one on-ly true God, and him-self Je-sus Christ, whom God hath sent to re-deem us, and teach us.

He teach-eth, that He and the Fa-ther are but one ; hence that he is God, as his Fa-ther is God ; and He tells his A-pos-tles that He will send them the Spi-rit, who pro-ceeds from the Fa-ther ; and he adds, he shall re-ceive of mine, to teach it you ; be-cause all that is the Fa-ther's is mine : this shews, that the Holy Ghost,

or Spi-rit pro-ceeds from the Fa-ther and from the Son, and yet that all three, the Fa-ther, the Son, and the Holy Ghost, are but one and the same God.

And, as Je-sus is God, it fol-lows that He is both God and Man, since He took to him-self the na-ture of man. And he shows it clear-ly, when he saith, No one hath as-cend-ed in-to hea-ven, but He who is come down from hea-ven, the Son of Man who is in hea-ven.

These truths, my child, are the ground-work of your faith or be-lief. They are call-ed the Mys-te-ries of the U-ni-ty, or of One God, and of the Tri-ni-ty, or of Three per-sons in One God, and of God the Son taking flesh, and be-ing made man.

They are call-ed Mys-te-ries, that is se-cret truths, hid-den from us, or what are a-bove our know-ledge, or com-pre-hen-sion ; yet must we be-lieve them, be-cause God, who is truth it-self, hath re-veal-ed them, and Je-sus Christ hath taught them. And as God is all-wise and good, He there-fore can-not be de-ceiv-ed, nor de-ceive us.

That your faith of these truths may in-crease and be firm, of-ten make this, or the like act of faith. O God, I be-lieve Thou art the on-ly true God ! O Je-sus Christ, I be-lieve Thou art the Son of the Liv-ing God, who cam-est down from hea-ven, and wast made Man for us and our sal-va-tion. O Ho-ly Ghost, I be-lieve Thou art the Di-vine Spi-rit pro-ceed-ing from the Fa-ther and the Son ; and with them, One and the same God. O bless-ed Tri-ni-ty, One God.

LESSON XXI.

The Max-ims of Je-sus Christ.

JE-SUS CHRIST teach-eth us, that of our-selves, and with-out him, we can do no-thing. As it is in God, and by God, that we live, move, and are, so it is only by his grace and help that we can do good un-to our e-ter-nal sal-va-tion. As the branch can-not bear fruit if it do

not a-bide on the tree, so nei-ther can we bring forth the fruit of good works, if we do not a-bide in God by faith, hope, and love, and he give us not his grace.

Christ saith, speak-ing of him-self, I am the way, the truth, and the life. He is the way, in what he teaches by his word and by his life, which we must copy. He is the truth, by what he pro-mis-es; and he is the life, by the grace which we re-ceive through him, and we have need of this grace; for he saith, No man can come to me, un-less the Fa-ther, who hath sent me, draw him.

This grace is his free gift: hence we must beg it of God. Ask, saith he, and it shall be given to you; seek, and you shall find. And it is He who must teach us how to pray, and what to ask. Thus He teach-eth us. When you pray, say, Our Fa-ther who art in Hea-ven, &c. This prayer is called the Lord's prayer.

He more-o-ver teach-es us not to con-fine our hope to the earth, and to this life: for we are here but for a short time; for a few years, or days, as it may please God, who is the Lord of the life of man. We are not then to heap up riches here, but to lay up a trea-sure in hea-ven, by a life of good works.

He tells us, there are two ways, and two gates; but that we must strive to en-ter at the nar-row gate, and walk in the straight way; for this leads to life, but is found by few; be-cause there are few that choose it: the greater part of men pre-fer the broad way that leads to death and ru-in.

To fol-low Je-sus in the straight and nar-row way to hea-ven, we must, my child, re-nounce the de-vil, and his works of sin; the world and its pomps; the flesh and its baits. We must car-ry the cross by the prac-tice of vir-tue. We must love God, and keep his com-mand-ments. If we do this, we shall af-ter our death en-ter in-to life e-ver-last-ing, and be hap-py for e-ver with God.

For, my child, there will come a day and an hour when you must die, and leave this world, and all that is in it ; for since A-dam sin-ned we are all doom-ed to die ; and when we are dead, our bo-dies will be laid un-der ground, and they will moul-der into dirt and dust.

But our souls will be jud-ged by God, and ac-cord-ing as we have liv-ed well or ill in this life, we shall live for e-ver ei-ther in hap-pi-ness or mi-se-ry, be-yond what can be en-joy-ed or en-dur-ed in this life, or what we are a ble to con-ceive. The souls of some, who have not been ve-ry good dur-ing part of their life-time, and yet have had par-don of their sins, will go in-to a pri-son call-ed Pur-ga-to-ry for a while.

And, at the last day, all that are in the graves will hear the voice of the Son of God, and they will come from-their graves to be jud-ged by him pub-lic-ly, of all their thoughts, words and deeds, done in this life, good and bad. And they who have done good, will then go bo-dy and soul to a life of hap-pi-ness that will ne-ver end, of such joy and of such good things as no man e-ver saw, or can con-ceive ; and they who have done e-vil will be cast bo-dy and soul into hell fire.

To one of these ends, you, my child, must one day come. Live well then that you may die well ; for as you live so you will die, and be hap-py or mi-ser-a-ble for e-ver af-ter death. This is the sum of what Je-sus taught, and of what you must be-lieve and prac-tise till death. Be wise, then, now in time ; for when the hour of your death is come, it will be too-late to set a-bout it : you may then wish to do, and to have done well ; but wish-es then will be vain.

LESSON XXII.

The Suf-fer-ings and Death of Je-sus Christ.

THOUGH Je-sus was much fol-low-ed and ad-mir-ed, for peo-ple came from all parts to see and hear him, yet there were some that hat-ed him so far as to seek his

death. And, though in the whole course of his life he did no harm, but was good and kind to all, yet he was ill-treated.

More than once the Jews took up stones to stone him. They re-proach-ed him say-ing, he had a de-vil, and was mad. If then Je-sus was so ill-treat-ed, learn from Him to bear pa-tient-ly what ill-treat-ment may be-fall you, and to for-give them that hate you, or do you any wrong.

At length the Jews were re-solv-ed to take away his life. It was at the time of the Pass-o-ver, a great feast ob-serv-ed by them, they con-triv-ed to do it. But be-fore they did it, Je-sus, when he was at his last sup-per with his dis-ci-ples, the night be-fore he di-ed, gave them his bo-dy and blood in this man-ner :

He took bread in-to his hands, he bles-sed it, and broke it. He then gave his bo-dy to them, and said, Take and eat ; This is my bo-dy. He then gave them his blood thus : He took the cup with some wine and wa-ter in it, and said to them, Take and drink ; This is my blood. When he did this, he in-sti-tut-ed the Sa-cra-ment of the Ho-ly Eu-cha-rist, and the Sa-cri-fice of the Mass.

Af-ter he had done this, he went forth in-to a gar-den, and there he pray-ed to his Fa-ther. Fa-ther ! if it be pos-si-ble, let pass from me this cha-lice (by which he meant his pas-sion and death), yet, not as I will, but as Thou wilt ; Thy will be done.

Whilst he was thus pray-ing, Ju-das one of his dis-ci-ples, brought with him arm-ed men to seize Je-sus.— They seiz-ed him, and thus led him to Cai-phas, the High Priest. From Cai-phas they led him to Pi-late ; from Pi-late to He-rod ; and a-gain to Pi-late.

They blind-fold-ed him, scof-fed at him, spit in his face, strip-ped off his clothes, and ti-ed him to a pil-lar ; there they scourg-ed him ; they then cloath-ed him with an old pur-ple gar-ment, put a reed in-to his hand, and a

crown of thorns on his head ; set him on a stool, and then a-dor-ed him as a mock king : af-ter all this cru-el treat-ment, they nail-ed him by his hands and his feet to a cross. This was done at noon day.

He hung on the cross in great pain and a-go-ny un-til three o'clock in the af-ter-noon, when he ex-pir-ed. Thus di-ed Je-sus to save the world. At his death the sun was dar-ken-ed, rocks were split, and the dead rose from their graves.

Oh ! my child, how great must have been the e-vil of the sin of our first pa-rents ! since to re-deem us from it, to re-con-cile man-kind to God, and to set hea-ven o-pen to us, Christ the Son of God, made man, suf-fer-ed so much and at last di-ed on the cross !

Great was his love for us. Love him then, and through love of him see you do not com-mit sin. Hate and de-test it as the worst thing that can be-fall you in this life. Of-ten think on what Je-sus hath done and suf-fer-ed for you ; praise and thank him ; and beg you may reap the fruit of it by his grace here, and by e-ter-nal hap-pi-ness here-a-f-ter.

LESSON XXIII.

The Bu-ri-al, Re-sur-rec-tion, and As-cen-sion of Je-sus Christ, and the Ge-ne-ral Judg-ment of Man-kind.

WHEN Je-sus was dead, they laid his bo-dy in a se-pul-chre, or grave : and, on the third day af-ter his death, he rais-ed him-self from death to life. He ap-pear-ed of-ten to his dis-ci-ples for the space of for-ty days. The last time he ap-pear-ed to them was on Mount O-li-vet ; there, af-ter he had spo-ken to them, he lift-ed up his hands, and bles-sed them.

Then he as-cend-ed up to hea-ven in their pre-sence, till a cloud took him out of their sight. Then two an-gels in the form of men, cloth-ed in white robes, told them, that he should one day come a-gain in like man-ner as they had seen him go up to hea-ven.

Then it was that Je-sus Christ took pos-ses-si-on of his king-dom, of which there will be no end. And there he sit-teth at the right hand of God the Fa-ther ; not that God hath hands, for he is a pure spi-rit with-out mat-ter, form, or fi-gure ; by this is meant, Christ is rais-ed, as Man, a-bove all that is in hea-ven, and to the high-est glo-ry and dig-ni-ty ; for, as God, He is one and the same God with the Fa-ther.

There he will con-tinue in that state till He come at the last day, when an end will be put to this world, to judge the liv-ing and the dead ; those who are now dead ; we who are now liv-ing ; but shall die ; and those who will be liv-ing at the last day, but al-so will first die ; for it is ap-point-ed un-to all men once to die, and then the judg-ment.

For the hour will come, when all that are in the graves shalt hear the voice of the Son of God, and they shall come forth ; they that have done good un-to the re-sur-rec-tion of the life, and they that have done e-vil un-to the re-sur-rec-tion of the judg-ment.

For God hath ap-point-ed a day, in which He will judge the world in jus-tice by that man, the Son of God, Je-sus Christ, whom He hath or-dain-ed, where-of He hath giv-en as-sur-ance to all men, in that He rais-ed Him from the dead : and af-ter that, the judg-ment, all things will be per-fect-ly sub-ject-ed to Him, and the de-signs of God from all e-ter-ni-ty will be en-tire-ly ac-com-plish-ed.

LESSON XXIV.

The Es-tab-lish-ment of the Church.

BUT af-ter Je-sus was as-cend-ed in-to hea-ven, He thence sent down ac-cord-ing to his pro-mise be-fore he was put to death, the Pa-ra-clete or Com-fort-er, the Di-vine Spi-rit or the Ho-ly Ghost, to en-light-en the minds of his A-pos-tles and Dis-ci-ples, that they might un-der-stand all that which He, when liv-ing with them

on earth, had taught them, and would then bring to their minds.

Al-so to con-firm them in the faith or be-lief of such truths, and to e-na-ble them to teach them, and to preach the Gos-pel through-out the whole world : and more-o-ver, to con-firm the same by the mi-ra-cles which they should work in his name, and by his pow-er.

This came to pass thus: When the days of Pen-te-cost were ac-com-plish-ed, the a-pos-tles and dis-ci-ples of Christ were all to-ge-ther in one place; and sud-den-ly there came a sound from hea-ven, as of a migh-ty wind com-ing, and it fill-ed the whole house where they were sit-ting; and there ap-pear-ed to them part-ed tongues, as it were of fire, and it sat o-ver e-ve-ry one of them; and they were all fill-ed with the Ho-ly Ghost. Acts ii.

It was thus Je-sus Christ es-tab-lish-ed his Church.—*And all they that be-liev-ed were to-ge-thcr—they con-ti-nu-ed dai-ly with one ac-cord in the Tem-ple—And the Lord add-ed dai-ly to them such as should be sav-ed.* Acts ii. And then was ful-fill-ed what Je-sus had said, that they who be-liev-ed in Him should do still great-er works than He him-self had done.

With this his Church he pro-mis-ed the same Di-vine Spi-rit should al-ways a-bide; and teach and guide her (the Church) in all truth unto the end of the world; in such sort that the gates of Hell, or Sa-tan, should ne-ver pre-vail a-gainst her, and in-duce her to be-lieve, or to teach the least er-ror.

The truth and fact of this were de-mon-strat-ed be-yond all doubt, by the ma-ny mi-ra-cles, and signs and won-ders, which the fol-low-ers of Je-sus did e-ve-ry where through his pow-er, and in his name; be-cause to him was giv-en all pow-er in hea-ven and on earth, un-to the e-ter-nal sal-va-tion of all them that should be-lieve in Him, and be-lieve in the Ho-ly Ca-tho-lic Church, which He had es-tab-lish-ed.

In this man-ner, and by the tes-ti-mo-ny which the

A-pos-tles and Dis-ci-ples of Je-sus Christ, and the in-num-er-a-ble Mar-tyrs, gave of the truths of the Gos-pel and of the Church of Je-sus Christ, by the blood which they shed, and by their lives which they vo-lun-ta-ri-ly laid down un-der the most cru-el tor-ments, God set, as it were, his seal to the tes-ti-mo-ny, that all which Je-sus had taught was true and di-vine.

And this held, and still holds, and will hold un-to the end of the world, the fol-low-ers of Je-sus Christ, Chris-tians and Ca-tho-lics, the mem-bers of his Church, firm and stea-dy in the faith and com-mu-nion of One, Ho-ly, Ca-tho-lic, and A-pos-to-lic Church ; in which Church alone are to be ob-tain-ed for-give-ness of sins here, and here-af-ter a glo-ri-ous re-sur-rec-tion, and life e-ver-last-ing, by means of the Ho-ly Sa-cri-fice, Sa-cra-ments, &c. &c. in-sti-tut-ed and or-dain-ed by Christ him-self.

TABLE IX.

Words of three Syllables accented on the first.

Ab sti nence	al ti tude	at tri bute
ab di cate	am nes ty	au di ence
ab ro gate	am pli fy	a'' ve nue
ab so lute	an cho ret	Ba'' che lor
ac ci dent	an nu al	bail a ble
ac cu rate	a'' nar chy	bar bar ous
ac tu ate	an ces tor	bar ris ter
ad e quate	a'' ni mate	bar ren ness
ad jec tive	a'' pa thy	bash ful ness
ad'' ju tant	ap pe tite	bat te ry
ad ju gate	a po logue	bat tle ment
ad mi ral	a'' que duct	beau ti ful
ad vo cate	ar bi trate	blun der buss
af fa ble	ar chi tect	blun der ing
af flu ence	ar gu ment	blus ter er
ag gra vate	ar ma ment	bois ter ous
al der man	ar ro gant	book bind er
al pha bet	as pi rate	bor row er

bot tom less
 boun ti ful
 bre'' vi ty
 bro ther ly
 bur gla ry
 but ter fly
 Cal cu late
 ca'' lum ny
 ca'' len dar
 can di date
 cap ti vate
 car di nal
 car ti lage
 care ful ly
 car mel ite
 car pen ter
 ca ta logue
 ca'' ta ract
 ca'' te chism
 ca'' tho lic
 ce'' le brate
 cen tu ry
 cham pi on
 chan cel lor
 cha rac ter
 chy'' mi cal
 chy'' mis try
 cho ris ter
 cin na mon
 cir cum flex
 cir cum spect
 cla'' mour ous
 clas si cal
 clean li ness
 cle'' men cy
 cog ni zance
 co gen cy

co'' lo ny
 co lo quy
 com ba tant
 com pa ny
 com pe tent
 com pli ment
 com pro mise
 con fer ence
 con fi dence
 con flu ence
 com fort less
 con gru ous
 con quer or
 con se crate
 con so nant
 con sta ble
 con stan cy
 con sti tute
 con tra band
 con tra ry
 con ver sant
 cor mo rant
 cor po ral
 cor pu lent
 cost li ness
 coun sel lor
 coun ter pane
 coun ter feit
 coun ter part
 court li ness
 co'' ver ing
 co'' vet ous
 cow ard ice
 co'' zen age
 craf ti ness
 cre'' du lous
 cri'' mi nal

cri'' ti cism
 cri'' ti cal
 cro'' co dile
 cru ci fix
 cru di ty
 crus ti ness
 cry'' stal line
 cul ti vate
 cur so ry
 cus tom er
 Dan ger ous
 de'' ca logue
 de cen cy
 de'' di cate
 de'' fer ence
 de'' li cate
 de'' pre cate
 de'' pu ty
 de'' ro gate
 de'' so late
 de'' sti tute
 des per ate
 des po tism
 de'' tri ment
 dex ter ous
 di a logue
 di a gram
 di'' li gence
 dis ci ple
 dis lo cate
 dis pu tant
 dis so lute
 di'' vi dend
 do'' cu ment
 dog ma tize
 do'' lor ous
 dow a ger

dul ci mer
 du pli cate
 Ec sta cy
 e du cate
 e go tism
 e lo quent
 em bas sy
 em bry o
 em pha sis
 en ter prize
 en vi ous
 e'' pi gram
 e'' pi logue
 e'' qui page
 eu cha rist
 eu lo gy
 ex cel lence
 ex e crate
 ex er cise
 ex i gence
 ex or cism
 ex ple tive
 ex qui site
 Fa'' bri cate
 fa'' bu lous
 fas ci nate
 fer ti lize
 fer ven cy
 fes ti val
 fir ma ment
 fla ge let
 fla'' tu lent
 flow er ed
 fluc tu ate
 fool ish ness
 fop pe ry
 for fei ture

for ma list
 for ti tude
 fran gi ble
 frau du lent
 fri'' vo lous
 fro'' lic some
 ful mi nate
 fur ni ture
 Gal lan try
 ge'' ne rous
 ge'' nu ine
 ger mi nate
 glim mer ing
 glo bu lar
 glos sa ry
 glu ti nous
 gra'' ti tude
 gra'' vi tate
 Ha'' bi tude
 hal low ed
 han di ly
 har bin ger
 har mo ny
 ha'' zard ous
 he'' ca tomb
 he'' mis phere
 hep ta gon
 he ro ine
 hex a gon
 hin der ance
 ho'' mi cide
 hu mour ous
 hus ban dry
 hy a cinth
 hy'' po crite
 I dle ness
 ig no rance

im mi nent
 im ple ment
 in di gent
 in fa mous
 in fan try
 in fer ence
 in flu ence
 in no cence
 in sti gate
 in stru ment
 in te gral
 in ter course
 in ter im
 in ter view
 in tri cate
 i ro ny
 Jea'' lou sy
 ju bi lee
 ju ve nile
 Kil der kin
 kna ve ry
 La'' by rinth
 la'' tin ist
 lau da num
 lax a tive
 lec tur er
 le'' ni tive
 li bel lous
 li'' ber tine
 li bra ry
 li'' ne age
 li'' tur gy
 lon gi tude
 lu bri cious
 lu na tic
 lux u ry
 Ma'' gis trate

mag ne tism
 mag ni tude
 mal con tent
 ma'' nu script
 mar tyr dom
 mar vel lous
 me'' cha nism
 men di cant
 mer ri ment
 mes sen ger
 me'' ta phor
 me'' tho dise
 mi cro cosm
 mi cro scope
 mo'' nar chy
 mo'' nu ment
 mort ga ger
 mul ti form
 mus cu lar
 mys ti cal
 Nar ra tive
 na'' vi gate
 ne'' bu lous
 neg li gent
 neigh bour ly
 nig gard ly
 no'' mi nate
 nu me rous
 nun ne ry
 nu tri ment
 nu tri tive
 Ob lo quy
 ob se quies
 ob so lete
 ob sta cle
 ob vi ous
 oc ci dent

oc ta gon
 o dor ous
 o'' min ous
 or di nance
 or gan ist
 or tho dox
 out law ry
 o ver sight
 o ver throw
 Pal pa ble
 pal pi tate
 pa'' ra graph
 pa rent age
 pa tri arch
 pa'' tron age
 pa'' tron ize
 pau ci ty
 pe'' dan try
 pen du lum
 pen ta gon
 per fo rate
 per ma nent
 per qui site
 pes ti lence
 phy si cal
 plea san try
 ple'' ni tude
 poig nan cy
 po'' ly gon
 por phy ry
 post hu mous
 pre am ble
 pre'' ci pice
 pri'' mi tive
 prin'' ci ple
 pro'' mi nent
 pro'' phe cy

pro'' se cute
 pros per ous
 pro'' ven der
 pro'' vi dence
 pul ver ize
 pu'' nish ment
 pur ga tive
 pur chas er
 pu ru lent
 pu tri fy
 py'' ra mid
 Qua dran gle
 qua dru ped
 quan ti ty
 quar ter age
 qui e tude
 quin tu ple
 Ra'' ven ous
 re'' com pense
 rec tan gle
 rec ti tude
 re mi grate
 re tro grade
 re'' ver ence
 re'' ver end
 rhap so dy
 rhe'' to ric
 rheu ma tism
 ru di ments
 ru mi nate
 Sa'' cra ment
 sa'' cri lege
 sanc ti ty
 sa'' tur nine
 sca'' ven ger
 scru pu lous
 scur ri lous

se'' di ment	sup pli ant	ty'' ran nous
sen si tive	sur ro gate	Va'' ga bond
se'' pul chre	sy'' co phant	vas sal age
ser pen tine	sym pa thize	ve he mence
ser vi tude	sym pho ny	ven di ble
set tle ment	Tan gi ble	ve'' ne mous
sig na lize	tan ta lize	ven tri cal
sig na ture	tech ni cal	ven ture some
ske le ton	te'' les cope	ver sa tile
so'' le cism	tem per ance	ver ti cal
so'' lem nize	ter ma gant	vin ci ble
so'' ve reign	ti mor ous	vi'' ru lent
spe'' cu lum	trac ta ble	Un du late
sphe'' ri cal	tra i tor ous	u ni verse
stig ma tize	trea'' cher ous	ur gen cy
stra'' ta gem	tre'' mu lous	Wick ed ness
sub se quent	tri'' pli cate	wrong ful ly
sub stan tive	tur bu lent	won der ful
sub ter fuge	tur pi tude	work man ship
suc cu lent	tym pa ny	wretch ed ly

Accented on the Second.

A ban don	a strin gent	co er cive
a bate ment	a sy lum	con cen tric
ab hor rence	at tach ment	con junc ture
a bridg ment	at ten dance	con sum mate
ab stract ed	ath le'' tic	con tex ture
ac compt ant	au then tic	con tin gent
ac count ant	au tum nal	con vey ance
af fron tive	Bal co ny	De base ment
ag gres sor	bal sa'' mic	de ben ture
al lot ment	be numb ed	de can ter
ap pa rent	be wil der	de fend ant
ap pen dage	bra va do	de lin quent
arch an gel	Ca the dral	de mean our
arch bi shop	chi me ra	de mur rage
as sem blage	elan des tine	de port ment

de scrip tive
de spo" tic
di lem ma
dis cern ment
dis cou" rage
dis grace ful
dis gust ful
dis ho" nour
dis man tle
dis plea sure
dis sem ble
dis tin guish
dis tract ed
dis trust ful
Ec cen" tric
e clip tic
ef ful gence
e ject ment
e lope ment
em bar rass
em bez zle
e mer gent
em pha" tic
en coun ter
en cum ber
en dorse ment
en dow ment
en fran chise
en gage ment
en light en
e nor mous
en tice ment
en ve lop
e qua tor
es ta" blish
ex che" quer
ex pect ant

ex pres sive
ex tin guish
ex trin sic
ex treme ly
Fa na tic
fan tas tic
fo ren sic
fra ter nal
fre ne" tic
Gi gan tic
gym nas" tic
He ro ic
ho ri zon
hor ri" fic
hu mane ly
hys te" ric
I de a
ig no ble
il lus trate
im port ance
im pos tor
im pru dent
in cul cate
in cum bent
in debt ed
in den ture
in dig nant
in dul gence
in form er
in he rent
in jus tice
in qui ry
in struc tive
in ter went
in tes tine
in tes tate
in trin sic

in vec tive
in ven tor
La co" nic
lieu te" nant
Mag ne" tic
ma lig nant
man da mus
me cha" nic
me men to
mis trust ful
mo men tous
mo nas tic
mu se um
Nar ra tor
noc tur nal
Ob du rate
o bei sance
ob ser vance
oc cur rence
of fen sive
op po nent
op pres sive
op pres sor
Pa ci" fic
pa ter nal
pa the" tic
pel lu cid
per sua sive
pre ce dent
pre cep tive
pre cur sor
pri me val
prog nos tic
pro mul gate
pro vi so
pur su ance
pur vey or

Qua dra'' tic
 qua dru ple
 quan da ry
 qui es cent
 Re cord er
 re cum bent
 re dun dant
 re fine ment
 re fresh ment
 re gard less
 re hear sal
 re lin quish

re luc tance
 re main der
 re mon strate
 ren coun ter
 re pug nant
 re sem blance
 re sent ment
 re splen dent
 Sar cas tic
 scho las tic
 se ques ter
 so nor ous

spec ta tor
 sple ne'' tic
 stu pen dous
 sub scrib er
 sub ver sive
 suc cess ful
 sy nop sis
 Tes ta tor
 trans pa rent
 tre men dous
 tri bu nal
 tri um phant

Accented on the last.

Ab sen tee
 ac qui esce
 ad ver tise
 am bus cade
 ap per tain
 ap pre hend
 as cer tain
 Bri'' ga dier
 bur ga mot
 Can non ade
 ca'' val cade
 ca'' va lier
 cir cum vest
 com plai sant
 com pre hend
 con de scend
 con tra dict
 coun ter act
 De'' bo nair
 dis ap prove
 dis com pose
 dis em bark
 dis en gage

dis pos sess
 dis re pute
 do'' mi neer
 En gi neer
 en ter tain
 es ca lade
 Ga'' zet teer
 gre'' na dier
 Im por tune
 in ter cede
 in ter fere
 in ter leave
 in ter pose
 in ter rupt
 in ter sperse
 in ter vene
 in va lid
 Ma ga zine
 mas que rade
 mis ap ply
 mis in form
 Op por tune
 o ver cast

o ver come
 o ver flow
 o ver look
 o ver seer
 o ver ween
 o ver whelm
 Pa'' li sade
 per se vere
 pre ex ist
 Qua ran tine
 Re ad mit
 re cog nize
 ren dez vous
 re'' par tee
 re'' pre hend
 re'' pri mand
 Se'' re nade
 su per add
 su per scribe
 su per sede
 su per vise
 Trans ma rine
 Vo lun teer

Examples of Words of THREE Syllables pronounced as TWO, and accented on the FIRST Syllable.

Observe that *cion, sion, tion*, sound like *shun*, either in the middle, or at the end of Words; and *ce, ti, sci, si*, and *ti*, like *sh*. Therefore, *cial, tial*, sound like *shal*; *cian, tian*, like *shan*; *cient, tient*, like *shent*; *cious, scious, tious*, like *shus*; and *science, tience*, like *shence*, all in one syllable.

Ac ti on	lus ci ous	pre'' ci ous
an ci ent	Man si on	Quo ti ent
auc ti on	mar ti al	Sanc ti on
Cap ti ous	men ti on	sec ti on
cau ti on	mer si on	spe'' ci al
cau ti ous	Na ti on	spe'' ci ous
con sci ence	no ti on	suc ti on
con sci ous	nup ti al	Ten si on
Dic ti on	O ce an	ter ti an
Fac ti on	op ti on	trac ti on
fac ti ous	Pac ti on	Unc ti on
frac ti on	par ti al	Vec ti on
Gra ci ous	pa ti ence	ver si on
Junc ti on	pa ti ent	vi'' si on
Lo ti on	por ti on	

TABLE XII.

Words of Four Syllables, accented on the First.

Ab so lute ly	ap pli ca ble	con tu ma cy
ac ces sa ry	ar bi tra ry	co'' rol la ry
ac cu ra cy	au di to ry	cor ri gi ble
a'' cri mo ny	Ce'' li ba cy	cre dit a ble
ad mi ral ty	ce'' re mo ny	cus tom a ry
ad ver sa ry	cha'' rit a ble	de'' li ca cy
a'' la bas ter	com mon al ty	des pi ca ble
al le go ry	com pa ra ble	de'' sul to ry
a'' ni ma ted	com pe ten cy	di'' la to ry
a'' po plex y	con tro ver sy	dis put a ble

dor mi to ry
 dro me da ry
 dy" sen ta ry
 Ef fi ca cy
 e" li gi ble
 e" mis sa ry
 e" pi cur ism
 e" pi lep sy
 e" quit a ble
 ex e cra ble
 ex o ra ble
 ex pli ca ble
 ex qui site ly
 Fi" gu ra tive
 fla" tu len cy
 fo li a ted
 for mi da ble
 Ha" bi ta ble
 he" te ro dox
 hos pi ta ble
 Ig no mi ny
 i" mi ta ble
 in tri ca cy
 in ven to ry
 Ju di ca ture
 La pi da ry
 le" gen da ry
 li" ne a ment
 li" te ra ture
 lu mi na ry
 Ma" gis tra cy

ma" tri mo ny
 mi" nis te ry
 mi ser a ble
 mo men ta ry
 mo" nas te ry
 Na" tu ral ist
 na" vi ga ble
 na" vi ga tor
 ne" ces sa ry
 ne cro man cy
 nu ga to ry
 Ob" du ra cy
 ob sti na cy
 o" pe ra tive
 o" ra to ry
 Pa" la ta ble
 par li a ment
 par si mo ny
 pa" tri mo ny
 pe" ne tra ble
 per se cu tor
 pi" ti a ble
 plea su ra ble
 prac ti ca ble
 pre" da to ry
 pre" fer a ble
 pro" fit a ble
 pro fli ga cy
 pro" se cu tor
 pro mon to ry
 pur ga to ry

Rea son a ble
 re" pu ta ble
 re" vo ca ble
 Sa" lu ta ry
 sanc ti mo ny
 sanc tu a ry
 san gui na ry
 sea son a ble
 se con da ry
 se" cre ta ry
 se" den ta ry
 se" mi cir cle
 se" mi na ry
 ser vice a ble
 so" li ta ry
 sta" tu a ry
 sub lu na ry
 spi" ri tu al
 tem po ra ry
 te" nant a ble
 to" le ra ble
 tri" bu ta ry
 Va lu a ble
 va ri a ble
 va ri e gate
 ve" ge ta ble
 ve" ge ta tive
 ve" ne ra ble
 ven ti la tor
 vo" lun ta ry
 vul ne ra ble

Accented on the Second.

Ab bre vi ate
 ab ste mi ous
 ab sur di ty
 ac ce" le rate

ac ces si ble
 ac ti" vi ty
 ad mi" nis ter
 ad mis si ble

a do ra ble
 ad ver si ty
 ad vi sa ble
 af firm a tive

a gi'' li ty
a gree a ble
a la'' cri ty
al le gi ance
al le vi ate
al ter na tive
am bas sa dor
a na'' ly sis
an ni hi late
an ta'' go nist
an ti'' ci pate
an ti'' qui ty
a po'' lo gy
a pos tro phe
ar ti'' cu late
as pe'' ri ty
as sas si nate
as si'' mi late
as so ci ate
as tro'' no my
au ri'' cu lar
au ste'' ri ty
Ba ro me ter
be a'' ti tude
be ne'' vo lent
be nig ni ty
bo ta'' ni cal
Ca la'' mi ty
ca li'' di ty
ca pa'' ci tate
ca pi'' tu late
ce le'' bri ty
cen so ri ous
cer ti fi cate
co a'' gu late
co he ren cy
co in ci dent

col la'' te ral
com bus ti ble
com mu ni ty
com pa'' ti ble
con ci'' li ate
con den si ty
con fe'' de rate
con for mi ty
con ge ni al
con si'' de rate
con so'' li date
con ta'' mi nate
con ti'' gu ous
cor po re al
cor ro'' bo rate
cre du li ty
cri te ri on
De ca'' pi tate
de cla'' ra tive
de cli'' vi ty
de du ci ble
de fi na ble
de fi'' ni tive
de for mi ty
de lec ta ble
de li'' be rate
de li'' ne ate
de li'' ri ous
de no'' mi nate
de plo ra ble
de po'' pu late
de pra'' vi ty
de ter mi nate
dex te'' ri ty
di a'' go nal
di a'' me ter
di rec to ry

dis loy al ty
dis pa'' ri ty
dis pen sa ry
dis qua'' li fy
dis qui e tude
dis se'' mi nate
dis si'' mi lar
di ver si fy
di vi ni ty
di vi'' si ble
dox o'' lo gy
duc ti'' li ty
du pli'' ci ty
E co'' no my
ef fec tu al
ef fe mi nate
e la'' bo rate
e lec to rate
e lip ti cal
e lu ci date
e man ci pate
e mer gen cy
e mo'' lu ment
em pha'' ti cal
en co mi um
e nor mi ty
en thu si asm
en thu si ast
e nu me rate
e pis co pal
e qui'' va lent
e qui'' vo cal
e ra di cate
er ro ne ous
e ter nal ly
e van ge list
e va'' po rate

e ven tu al
 ex ag ge rate
 ex as pe rate
 ex cru ci ate
 ex e'' cu tor
 ex em pli fy
 ex hi'' li rate
 ex o'' ne rate
 ex or bi tant
 ex or di um
 ex pa ti ate
 ex pe di ent
 ex pe ri ence
 ex tem po re
 ex te'' nu ate
 ex ter mi nate
 ex tra ne ous
 ex tre'' mi ty
 ex u be rant
 Fa ci'' li tate
 fa ci'' li ty
 fan tas ti cal
 fa ta'' li ty
 fe li'' ci ty
 fer ti'' li ty
 fes ti'' vi ty
 fi de'' li ty
 for ma'' li ty
 for tu i tous
 fra gi'' li ty
 fra ter ni ty
 fru ga'' li ty
 Gar ru'' li ty
 ge o'' me try
 gram ma ri an
 gra tu i ty
 Ha bi'' li ment

ha bi'' tu ate
 har mo ni ous
 he re'' ti cal
 hi la'' ri ty
 his to ri an
 his to'' ri cal
 hos ti'' li ty
 hy dro'' pi cal
 hy po'' cri sy
 hy po'' the sis
 I den'' ti cal
 i do'' la try
 il li'' be ral
 il li'' te rate
 il lu mi nate
 il lus tri ous
 im ma'' cu late
 im men si ty
 im mo'' de rate
 im mo'' des ty
 im mu ni ty
 im mu ta ble
 im pal pa ble
 im pas sa ble
 im pe'' ni tent
 im pe'' ra tive
 im per ti nent
 im per vi ous
 im pe'' tu ous
 im pla'' ca ble
 im po'' ver ish
 im preg na ble
 im pro'' ba ble
 im pro'' bi ty
 im pu ni ty
 im pu ta ble
 in ac cu rate

in ad ver tent
 in cle'' men cy
 in cre'' di ble
 in cre'' du lous
 in do'' ci ble
 in ef fa ble
 in e'' le gant
 in fal li ble
 in fe ri or
 in fir ma ry
 in fir mi ty
 in ge ni ous
 in ge'' nu ous
 in gra ti ate
 in gra'' ti tude
 in gre di ent
 in he'' rit ance
 in i'' qui tous
 in i'' qui ty
 in ju ri ous
 in or di nate
 in qui e tude
 in qui'' si tive
 in sa ti ate
 in sen si ble
 in te'' gri ty
 in tel li gent
 in ter ro gate
 in ti'' mi date
 in tract a ble
 in tu i tive
 in va'' li date
 in ves ti gate
 in ve'' te rate
 in vi'' si ble
 in vi go rate
 i'' ras ci ble

i ro'' ni cal
 ir ra'' di ate
 ir re'' ve rent
 La bo ri ous
 le ga'' li ty
 le gi'' ti mate
 lon ge'' vi ty
 lu bri'' ci ty
 Ma chi'' ne ry
 ma le'' vo lent
 ma lig ni ty
 me cha'' ni cal
 me mo ri al
 me ri'' di an
 me tho'' di cal
 me tro'' po lis
 mi ra'' cu lous
 mo no'' po lize
 mo no'' to ny
 mu ni'' ci pal
 mu ni'' fi cent
 mys te ri ous
 my tho'' lo gy
 Na ti'' vi ty
 ne ces si ty
 neu tra'' li ty
 non en ti ty
 nu me'' ri cal
 ob li'' ter ate
 ob li'' vi on
 ob scu ri ty
 ob se qui ous
 om ni'' po tent
 om ni'' vor ous
 op pro bri ous
 o ri'' gi nal
 or tho'' gra phy

Pa ro'' chi al
 par ti'' ci pate
 pe cu li ar
 pe nin su la
 pe nu ri ous
 per am bu late
 per cep ti ble
 pe ren ni al
 per for ma ble
 pe ri'' phe ry
 phi lo'' lo gy
 phi lo'' so phy
 plu ra'' li ty
 po li'' ti cal
 pos te ri or
 pos te'' ri ty
 pre ca ri ous
 pre ci'' pi tate
 pre des ti nate
 pre oc cu py
 pre pa'' ra tive
 pre pos ter ous
 pre ro'' ga tive
 pre ser va tive
 pre va'' ri cate
 pro fun di ty
 pro ge'' ni tor
 pro lix i ty
 pro pen si ty
 pro pri e tor
 pros pe'' ri ty
 pro ver bi al
 Qua ter ni on
 quo ti'' di an
 Ra pa'' ci ty
 ra pi'' di ty
 re cep ta cle

re ci'' pro cal
 re cri'' mi nate
 re frac to ry
 re ga'' li ty
 re ge'' ne rate
 re luc tan cy
 re mark a ble
 re mu ne rate
 re pub li can
 re spon si ble
 re sto ra tive
 re sus ci tate
 re ta'' li ate
 re ver ber ate
 rhe to'' ri cal
 ri di cu lous
 rus ti'' ci ty
 Sa ga'' ci ty
 sa lu bri ous
 sa ti'' ri cal
 scur ri'' li ty
 se cu ri ty
 sep ten ni al
 sig ni'' fi cant
 si mi'' li tude
 sim pli city
 sin ce'' ri ty
 so lem ni ty
 so li'' ci tous
 so li'' ci tude
 so li'' lo quy
 so phis ti cal
 sub or di nate
 sub ser vi ent
 sub stan ti ate
 suc ces sive ly
 sul phu re ous

su per flu ous	the o'' lo gy	vi va'' ci ty
su pe ri or	tran quil li ty	vo ci'' fe rous
su per la tive	trans pa ren cy	vo lu mi nous
su pre ma cy	tri an gu lar	vo lup tu ous
sus cep ti ble	tri en ni al	U bi'' qui ty
sym bo'' li cal	ty ran ni cal	u na'' ni mous
sy no'' ni mous	Vain glo ri ous	un te'' na ble
Tau to'' lo gy	ver na'' cu lar	ur ba'' ni ty
te me'' ri ty	ver ti'' gi nous	un for tu nate
ter ra que ous	vi cis si tude	un feign ed ly
ter res tri al	vic to ri ous	un will ing ness

Accented on the Second, but pronounced as Three.

Ad mis si on	De fi'' ci ent	im pa ti ent
af fec ti on	de fluc ti on	in fec ti ous
af flic ti on	de jec ti on	in nox i ous
am bi'' ti ous	de li'' ci ous	Lo qua ci ons
as per si on	dé ten ti on	Ma gi'' ci an
au da ci ous	de vo ti on	ma li ci ous
au spi ci ous	dif fu si on	mi gra ti on
Ca pri ci ous	di ges ti on	Ob nox i ous
ces sa tion	dis cus si on	of fi'' ci ous
co er ci on	dis mis si on	o pi'' ni on
col lec ti on	dis tinc ti on	out ra ge ous
col lu si on	Ef fi'' ci ent	Pre cau ti on
com mis si on	e jec ti on	pro fi'' ci ent
com pa'' ni on	e mis si on	pro pi'' ti ous
com ple ti on	es sen ti al	Re li'' gi ous
com pul si on	ex emp ti on	Sen ten ti ous
con ces si on	ex pan si on	suf fi'' ci ent
con fes si on	Fal la ci ous	Te na ci ous
con tri'' ti on	fa mi'' li ar	Ver mil li on
con ver si on	fic ti'' ti ous	vi va ci ous
con vul si on	Im par ti al	vo ra ci ous

Words of Four Syllables, accented on the First.

Ac ci den tal	an te ce dent	ap pre hen sive
a'' do les cence	a'' po plec tic	arch an ge'' lic

Be a ti" fic	E van es cent	Ma" le fac tor
be" ne fac tor	eu ro pe an	ma" ni fes to
Co ad ju tor	Ho ri zon tal	ma" the ma" tic
co a les cence	hy me ne al	mis de mea nor
co e ter nal	In co he rent	Or na men tal
co ex is tent	in con sis tent	o ver bur den
cir cūm ja cent	in ex haust ed	Per se ve rance
cli" mac te" ric	in stru men tal	pre" de ces sor
De cli na tor	in ter ja cent	pro" cu ra tor
de spe ra do	in ter lo per	Re" gu la tor
de tri men tal	in ter reg num	Sa" cer do tal
dis af fect ed	Le" gis la tive	sci en ti" fic
dis in he" rit	le" gis la tor	spe" cu la tor
dis re spect ful	le" gis la ture	su per car go

TABLE XI.

Words of Five Syllables, accented on the Second.

A bo" min a ble	e pis co pa cy
a po" the ca ry	e pis to la ry
au tho ri ta tive	ex pla" na to ry
aux i" li a ry	He re" di ta ry
Ca lum ni a tor	he re" ti cal ly
com men da to ry	her me" ti cal ly
com men su ra ble	I ma" gi na ble
con so" la to ry	i ma" gi na ry
con tem po ra ry	im pe ne tra ble
De bi" li ta ted	im prac" ti ca ble
de cla" ma to ry	in ac cu ra cy
de cla" ra to ry	in ap pli ca ble
de fa" ma to ry	in cen di a ry
de ge" ne ra cy	in com pa ra ble
de ro" ga to ry	in cor ri gi ble
dis ho" nour a ble	in dis pu ta ble
dis in te rest ed	in ex o ra ble
Ef fe" mi na cy	in ex pli ca ble
e lec tu a ry	in ex tri ca ble
e ma" ci a ted	in fa" tu a ted

in flam ma to ry
 in ha" bi ta ble
 in hos pi ta ble
 in i" mi ta ble
 in nu me ra ble
 in se" pa ra ble
 in suf fer a ble
 in su per a ble
 in tem pe ra ture
 in to le ra ble
 in ve" te ra cy
 in vo" lun ta ry
 in vul ne ra ble
 ir re" pa ra ble
 irre" vo ca ble
 i ti ne ra ry
 Jus ti" ci a ry
 Ob ser" va to ry
 o ri" gi nal ly
 Par ti" cu lar ize
 pe cu ni a ry
 pre li" mi na ry
 pre pa" ra to ry
 Re me di a ble
 re po" si to ry

re ci" pro cal ly
 re co" ver a ble
 Sub si" di a ry
 sig ni" fi can cy
 Ver mi" cu la ted
 vo ca" bu la ry
 vo lup tu a ry
 Un ac cept a ble
 un al te ra ble
 un an swer a ble
 un au tho ri zed
 un cha" ri ta ble
 un ci" vi li zed
 un cul ti va ted
 un dis ci pli ned
 un fa" thom a ble
 un fa vour a ble
 un go" vern a ble
 un pa" ral lel ed
 un par don a ble
 un pro" fit a ble
 un qua" li fi ed
 un ser vice a ble
 un ut ter a ble
 un war rant a ble



